



# THE LIBERATOR.

VOL. V.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

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## THE LIBERATOR

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### TERMS.

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## REFUGE OF OPPRESSION.

[From the Richmond Enquirer.]

### THE ABOLITIONISTS.

It would indeed be strange, if with the immense majority of the Northern people in favor of the Rights of the South—and almost every man of talents, education, and weight of character, on our side—that efficient means should not be taken to put down the Fanatics. Every intelligent citizen who visits the North, assures you of the great preponderance in favor of the South. The public meetings of the citizens, and their newspapers confirm the declaration. What says the Boston Centinel (a distinguished Whig paper) of the 9th inst.

"ABOLITIONISTS.—We have from time to time, kept our readers apprized, on the one hand, of the movements of the immediate abolitionists, and, on the other, of the meetings that have been held in opposition to the schemes of these disturbers of the public peace. If there is any principle, which may be considered as having been fairly tried, and formally rejected by the American people, it is that contended for by the immediate abolitionists; that they have any right to interfere with the internal arrangements of the Southern States, in regard to slavery. The declarations of the public sentiment, are not confined to the Southern States; but they equally pervade the non-slaveholding States; nor have they been the expressions of an inconsiderable portion of the people of these States, but of the great body of the population, without distinction of political parties. The expression of sentiment has been so formal, so decided, and so unanimous, that it may be set down, as embracing the deliberate opinion of all classes of society, always excepting a few designing or mistaken fanatics, and misguided women. The whole North raise their hands and their voices, in unison on this momentous question, and they are disposed not only to discountenance the mad schemes of the fanatics, but if necessary, they would back up their armor, and march with alacrity, to put down any treasonable movements of the slaves or their abettors.

"As to Thompson, the foreign vagrant, who has attempted with impudent zeal to create excitement, he has been hunted from every place where he has recently attempted to hold forth. He has been completely silenced in this city and vicinity, and the accounts we have of him, are from Concord, N. H.—Hampshire, from which place he was scourged by the good sense of the people, and it is said that he was compelled to flee to the woods for safety. In short, such is the prevailing sentiment against him, that he will never be allowed to address another meeting in this country. There is no mistake on this subject, and we speak of it as a matter of fact, of general notoriety. He has been completely silenced, and he will doubtless soon find it most expedient to return to his own country, and give an account of his mission to the silly women who squandered their money for his support. He will probably write a book, and set us all down as ignorant barbarians, because we would not listen to his eloquence; but this will be of little consequence. His mission will not have been in vain. It has had the effect to call forth the public opinion in this country, and he may assure his employers, that the American people have no need of the interference of foreigners in their internal affairs.

"The Dover (New Hampshire) Gazette writes, that the cause of abolition is progressing in that village—estimates, that the members who constitute the two Abolition Societies there, are 'by far the greater part, thoughtful boys and girls, or mere children,' and that 'very many children under ten years of age, have been enrolled as members of these societies.' It declares, that the Revolutionary law of 'inside a pine, and outside a goose,' was 'formerly enforced against the enemies of Britain and their adherents, but none of the worthies who then experienced his visitations, were more deserving their 'blushing honors' than the aforesaid Thompson—and it hopes' that he will not again visit this village to provoke its application; if he should, it would be soon seen in what way 'abolitionism is progressing in this village.' The Albany Argus assures us, that 'with reflecting men at the North, there is but one opinion in regard to the rights of the South.' The Vermont Sentinel avers that 'in our own country, we hear of but one sentiment.' So far as we know, every fanatical publication is returned upon the hands of the publishers. There is no party in this. Party lines are obliterated in the deep, absorbing feeling of devotion to the Union, and the preservation of the lives of our Southern friends! The last Winchester Virginian states, that 'Meetings are getting up every where among our Northern friends, in which the fanatics are most heartily denounced—the ablest presses in that quarter are dealing out anathemas upon them in no measured terms, and nothing is wanting to complete the prosecution of the vile incendiaries, without Southern Agency, but such legislative enactments as will carry into legal effect the feelings of the great body of the Northern people. We rejoice that there is every prospect, that this sanction will not long be wanting; for we greatly mistake the signs of the times, if the approaching sessions of the Northern legislatures shall not prohibit the formation of such societies, and the publication of incendiary pamphlets. We have been shown a letter from a distinguished member of the Connecticut legislature, to a gentleman now in this place, in which the opinion is confidently expressed that that State 'will speak out in a voice of thunder upon this subject,' and we have equally good authority for a like opinion as to several other of our sister States. The same reaction begins to come upon us from Ohio, where the Fanatics are 'few and far between.' For example, the Parkersburg (Wood Co.) Republican of the 4th inst. states, that

"Since our last, one of the Methodist clergy of this county, to whom abolition publications had lately been opposed to the measures of the Northern Abolitionists, and that his colleague and all the members of his (the O.) Conference are also opposed to the circulation of the publications lately forwarded to them, and that they view with indignation, the unauthorized and gratuitous consignment of the 'Emancipator,' &c. to that view as a nefarious attempt to propagate the idea that they are generally in favor of the course adopted

by the immediate abolitionists. We learn that resolutions to this effect were passed unanimously, at the last session of the Ohio Conference. We are glad to see that the impudence of those presumptuous busy bodies at the North, has been thus indignantly met in this quarter; and we trust, that all classes of Christians, everywhere, will, under similar circumstances, adopt a similar course."

Is it then possible, that with this decided majority in favor of Southern Rights, the People of the North will not take the most efficient measures for putting down the Fanatics? If other measures fail, that they will not pass the necessary laws for suppressing their unlawful Associations, and the circulation among us of their incendiary Publications?—Will not the North vindicate the Rights of the South, and confirm the confidence that is expressed in the following resolutions? They were adopted on the 29th ult. by a great meeting of the citizens of Huntsville, who were addressed by Mr. Martin, and Judge William Smith:

"Resolved, That the question of slavery as it exists among us, is one peculiarly for our own consideration—that we view with abhorrence, any foreign or obstructive interference in the domestic policy of the States, and that we are not conscious of being so shrouded in moral darkness as to require that we should be enlightened from abroad.

Resolved, That the extraneous spirit which seeks to throw firebrands amongst us, has produced a state of things, likely, if continued, to rivet more firmly the chains of the slave.

Resolved, That we have entire confidence in the great mass of the people of the North; and that we have a just claim upon them for their interference in our behalf, and we conjure them, as brethren, who prize the bonds that unite us, to adopt such measures as may be found necessary to put down the presses which have been established amongst them by the FANATICS, for the purpose of inciting our country, with insurrectionary and inflammatory publications."

We appeal to the North for justice. They now have it in their power to propitiate or irritate their Southern Brethren—to strengthen or weaken the holies that bind us together. To the rescue! then, to the rescue!

LANGUAGE OF THE SOUTHERN CLERGY.  
The perusal of the following letter from one signing himself a 'BROTHER IN THE LORD,' (!) will kindle on the cheek of every one jealous for the honor of those who minister at the altar of the living God, a burning blush of shame.

To the Editors of the Enquirer—

PHYSIC SPRING, Buckingham, Va.,  
September 3, 1835.

As I have ceased to have any thing to do with the Southern Religious Telegraph or its Editors, I have the request, though out of your ordinary line, that you will give the communication below an early insertion in your paper.

To the Sessions of the Presbyterian Congregations within the bounds of West Haverock Presbytery:

One of the humbled of your ministers, dear christian brethren, begs leave, through a political newspaper, to address a few words to you. At the approaching stated meeting of our Presbytery, I design to offer a preamble and a string of resolutions, on the subject of the use of wine in the Lord's supper; and also a preamble and a string of resolutions on the subject of the treasonable and abominably wicked interference of the Northern and Eastern fanatics with our political and civil rights, our property, and our domestic concerns. I myself, dear brethren, have no reason to doubt the perfect soundness of all my clerical brethren of this Presbytery on these subjects. But you are fully aware that the present state of things loudly and imperiously calls for an expression of their views on these subjects, and particularly on abolitionism, by all church bodies at the South. You are aware also, that our clergy, whether with or without reason, are more suspected by the public than are the clergy of other denominations. Now, dear christian brethren, I humbly express it as my earnest wish, that you quit yourselves like men; that every congregation send up both to the Presbytery and to the Synod the ablest and best. Both the subjects which I design to bring to the notice of the Presbytery, are of momentous importance. I have long regarded the eldership in our beloved church, as the conservative and redeeming principle in our admirable church policy. Let, then, our elders who have an interest in Virginia, and who have the best sense, the best cultivation, and the best judgment, be at their post. The times—rely upon it, the times demand it. There are many stray goats of a minister among us, tainted with the blood-hound principle of abolitionism, let him be ferreted out, silenced, excommunicated, and left to the public to dispose of him in other respects.

Your affectionate brother in the Lord,  
ROBERT N. ANDERSON.

The Macon (Geo.) Messenger states that \$12,000 has been raised in that town, for the delivery of Mr. Arthur Tappan within the limits of Georgia; and also that \$20,000 has been raised in New Orleans for his delivery in that city! Such proceedings being directly in the face of all law and order, will receive, as they deserve, the united condemnation of the whole North; and it by any possibility the murderous object of the rewards should be accomplished, it would raise such a storm throughout the Northern States, as was never known. The abduction of Morgan, which has kept half the Union in a ferment for several years, would be as nothing in the comparison. It would give an impulse to Abolitionism, which nothing else could. The South ought to know, that such is the Abolitionists are discontenanced here, and great and successful (!) as are the efforts to put them down, there is not a man among us, worthy of the name of a man, who would not hazard his life to prevent the abduction and murder of a fellow citizen, who, though deplorably gone astray in the matter of Abolition, is, in most other respects, one of the most estimable men the country affords. We pray the South, if they have any regard for themselves or for the North, to arrest the progress of this diabolical attempt.—N. Y. Jour. of Commerce.

Five thousand dollars reward has been offered by an enactment of the Legislature of Mississippi, to any person or persons who shall arrest and bring to trial, and prosecute to conviction under its laws, any person who shall utter, publish or circulate within the limits of that State, the Liberator, or any other paper, circular, pamphlet, letter or address of a sedition character. On conviction of such offender, the Governor is authorized to draw his warrant on the Treasurer for the same.—Commercial Adc.

NEW MOVES.—We learn that several southern gentlemen now in this city, intend at the meeting of the next Grand Jury of the District Court to go before that body, and accuse Arthur Tappan and associates of treason against the United States (!) with a view of procuring an indictment, and ascertaining how far the laws will protect the South in their unalienable rights of PROPERTY in the BLACKS.—N. Y. Paper.

[From the N. Y. Evangelist.]

Sweeping Denunciation. The following furious resolution, passed at Camden, S. C. embraces equally within its scope the Anti-Slavery Society and the gospel; and according to its northern friends, the Colonization Society too, for it is said to be a war upon slavery.

Resolved, That slavery, as it exists with us, we deny to be an evil, and that we regard those who are now making war upon it, in any shape, or under any pretext, as furious fanatics, or knaves and hypocrites; and we hereby promise them, upon all occasion which may put them in our power, the fate of the pirate, the incendiary, and the midnight assassin.

It is respectfully requested that, at this particular time, Mr. William L. Garrison, Mr. Lecturer Thompson, Mr. Tappan, and some other distinguished gentlemen on 'that side of the house,' would pay a visit to the Southern States, and see for themselves, the objects of their care and the fruits of their labors. We would not have these eminent philanthropists to take the trouble to go all the way to Mississippi, and especially to Pickensburg; but any spot south of the Potomac would answer. We can assure them they would meet with a warm reception. We hope they will not slight nor neglect this invitation. It is given in much sincerity, and with a perfect knowledge, from recent observation, of Southern feeling.—Alex. Gaz.

Some of Garrison's disciples declare themselves ready to suffer martyrdom even, in the good cause. If they will travel this way, they can be accommodated.—Little Rock (Arkansas) Advocate.

## COMMUNICATIONS.

To the Editor of the Liberator:

DEAR SIR:—I have just laid down the 'Rhode Island County Journal,' of Aug. 23th, which contains an article headed, 'Proceedings of a public meeting of the citizens of Woonsocket Falls and vicinity.' The object of the meeting, as announced, was, 'to take into consideration the subject of the immediate abolition of slavery,' and 'David Daniels, Esq. was chosen Chairman, and Jona. E. Arnold, Secretary.' 'David Daniels, Esq., Christopher Robinson, Esq., Smith Arnold, Esq., Jesse Whiting and Pardon Sayles were appointed a Committee to report resolutions expressive of the sense of the meeting.'

The Committee retired, and after a few minutes reported to the meeting resolutions, which, after some discussion, were adopted with but two dissenting voices; and that they did indeed express 'the sense,' as well as the consistency of 'the meeting,' will be evident to any one who gives them a candid perusal. I do not propose to comment upon these resolutions, because they are peculiar in either expression or spirit; but rather because they present a fair sample and give 'the sense' of resolutions usually passed at all pro-slavery conventions.

The doings of the Committee, as adopted by the meeting referred to, were introduced with the following preamble: 'Whereas the present excitement in this country produced by writers and lecturers against slavery, and in favor of immediate emancipation, is making fearful progress in the community, and whereas it is the right and duty of all peaceable and orderly citizens to express publicly or otherwise, as may seem most proper, their opinions concerning all public measures and movements, especially when there is reason to fear their dangerous tendency: Therefore, Resolved, &c.'

Here we have reiterated the stereotyped calumny, that 'writers and lecturers against slavery, and in favor of immediate emancipation,' also plead for 'amalgamation.' It is no uncommon thing for the man who has committed the larceny, to join in the hue and cry, and vociferate as loudly as the loudest, 'Stop thief! stop thief!!' Such is the policy of those, who support that great system of iniquity, which has filled the land with what they would term 'mixed blood,' and raised, in myriads, the sorrowful monuments of their eternal infamy. Abolitionists are the only persons, who, as a class, have uniformly and steadily set their faces and raised their voices against the violation of the seventh commandment, and the almost universal concubinage of the South; and yet, slaveholders and their apologists are continually raising the cry and publishing the grave charge, that Abolitionists are in favor of 'amalgamation.' The tyrant and libertine of the South, who has just advertised for sale at public auction, his own son or his own daughter, blows the blast from Georgia to Maine, and pro-slavery men of the North stand ready to echo it back, that Abolitionists must be put down, even by legislative authority, because they are in favor of AMALGAMATION! Surely, the days have come, that 'Satan rebukes sin,' and turns moralizer, that he may conceal his own devices, and lead captive at his will the parasites of crime and pollution, under the name of virtue and purity!

The preamble before me, recognizes 'the right and duty of all peaceable and orderly citizens to express publicly or otherwise, as may seem most proper, their opinions,' &c. Why, then, not allow this right and duty to Abolitionists, who have always borne testimony against mobs, insurrection and violence, and who have always demeaned themselves as 'peaceable and orderly citizens'? I acknowledge, however, that these terms are equivocal; and that if any man is allowed to be his own judge in the case, he will of course resolve, that he is an orderly and peaceable citizen. On this ground I suppose, that those who have stirred up and joined with mobs to suppress free discussion on the subject of slavery, burn and tear down meeting-houses, demolish habitations of colored people, have executed 'lynch laws,' and committed other nameless outrages against the Constitution and laws of the land; have nevertheless considered themselves as 'orderly and peaceable citizens,' and assumed the 'right to express their opinions publicly or otherwise, as they deemed most proper,' denouncing the doctrines and measures of those who plead for the oppressed, and insist upon the principles of justice and purity.

But, Mr. Editor, let us glance at some of the Resolutions of the meeting at Woonsocket. The first is in these words:—Resolved, That the immediate emancipation of all the slaves in this country, would be an act from which no benefit would result to them, but which would endanger, if not destroy, the peace of all society throughout this nation.' Truly, the framers of this resolution, must have been 'a second Daniel, come to judgment!' To do justice and exercise mercy toward the oppressed, injured and brutalized colored man, can be no benefit to him or any one else, but must endanger, if not destroy the peace of the whole community! No expression of sentiment could have been more admirably framed for the adoption of a gang of land-pirates. Resolved, That the immediate relinquishment of all the booty which we have plundered from the rightful owners would be an act from which no benefit could result to them, but which would endanger, if not destroy the peace of all society throughout the whole country upon which we have committed our depredations!

But, the resolution, in letter and spirit, is contrary to all experience, and in opposition to every principle of human nature. It is a mere apology for the tyrant, and contradicts what every man of sense and intelligence knows to be true. Equity and good will promote peace; oppression and injustice stir up wrath, and prompt to vengeance. If our children have been in bondage, we do not cut the throat of the despot for letting go his grasp; but if he persist in riveting their chains, we are provoked to gird on the harness and give him battle. This is human nature. When the slaves of Hayti were set free, by an act of the French Republic, blood, which had begun to be spilt, instantly ceased to flow, and all was 'peace'; but when Buonaparte undertook to reduce them again to bondage, it poured forth in torrents, and the fairest portions of the island were laid waste.

The second Resolution in the doings of this meeting, is quite as absurd, and still more ridiculous than the first. Resolved, That while we abhor slavery in principle, still we regard it as an evil which, if it be overcome, will require prudence, wisdom, and forbearance on the part of the non-slaveholding States; and that all writings and lectures, which have an unfriendly bearing upon our Southern brethren, ought to be discontinued by every well wisher to a perpetuation of the Union.

This resolution marks the difference between pro-slavery men and Abolitionists. The former abhor slavery 'in principle,' but Abolitionists abhor it both 'in principle' and in practice. Pro-slavery men abhor slave-stealing 'in principle'; but Abolitionists abhor the act. Pro-slavery men abhor adultery 'in principle'; but Abolitionists abhor it both 'in principle' and practice, and contend that the general concubinage and 'amalgamation' at the South ought to be immediately abandoned.

I think, Mr. Editor, that this second resolution, with a little phraseological variation, would answer for an anti-temperance meeting. Resolved, That while we abhor drunkenness in principle, still we regard it as an evil which, if ever overcome, will require prudence, wisdom, and forbearance on the part of the temperate; and that all writings and lectures, which have an unfriendly bearing upon the three hundred thousand drunkards in the United States ought to be discontinued by every well wisher to a perpetuation of the union and friendly intercourse between us and them.

It was my design to descend upon several other resolutions of the meeting to which I refer; but I find, that I am making my communication quite too long, and shall defer any further remarks to another opportunity. Yours sincerely,

MOSES THACHER.  
North Wrentham, Aug. 31, 1835.

"It is no disgrace to any man to wear a sallow skin; but the infamy lies upon his progenitor." The son shall not bear the iniquity of the father." Ezek. xviii.

## OUR HELP IS IN GOD.

An awful Supreme Being reigns over the universe. He has been pleased so fully to reveal His Son in me, that my spirit looks up to Him for guidance. In all events I feel his influence: I seek it as my life, and my soul bows to its power.

In the momentous question of slavery, I have supplicated the Highest! I have become deeply impressed, that we spend our wretched strength for naught, except we act in Him. I believe the first sure blow at slavery will be a mighty and sweeping revival of religion among the colored people. Make them as refused as you please, still, one prayer of a weeping Christian African will do more than armies. We want Jehovah's arm now—we want the effectual fervent prayer of a righteous man! We want all Africa in one mighty praying phalanx—we want her spiritual darkness enlightened. And here we speak not of heathen Africa, but of our own colored American brethren.

Who knows but this cause is the means ordained by Heaven, as a test to prove who among His children have come out most from the world, and as a means of refining those who are unconsciously entangled and influenced by the cold and selfish maxims, with which the god of this world has so long ruled his realm? Who knows but it is to be a means, by which many a Cornelius shall be led to see the necessity of the baptism of the Holy Ghost? Oh! will not the meek and holy strength given to the prayerful, be needed before this struggle is over! Oh, will it not prove the weakness of unsanctified principles? I beseech you, brethren—christian abolition brethren—be prayerful. I invite, in the name of Him who first preached the gospel to the poor, the holy men of the Christian ministry to go forth and labor among the people. Devote yourselves to this cause, ye noble young men—the flower of the church! it is

the sweetest one that ever made the heart of a Christian weep tears of love. They make lovely Christians, these poor despised Africans: so well doth our Jesus love the poor! I have heard the first thanksgiving of a pardoned African heart: shall I hear more heavenly music when I get home to Heaven. Awake to the work! it is millennial work! Remember, Ethiopia is to stretch out her hands, her now enchained hands, to God! As thou wouldst have a place among those who visited the unhappy, at the coming, the hastening judgment, Christian minister, awake to this work! Come, we have all sinned against Him who has no respect of persons; we have given our poor brother the lowest seat in the house of the Great Father of all. These things are not of the Father, but of the world—the pride of life is not of God. Now, in His dear suffering, saving name, let us take as much pains to win the black man's soul as the white man's; nay, the present distress calls for the balance of exertion in their favor. Who will stand up on the Lord's side? Oh, Saviour, grant me this—may a whole line of missionaries stretch through the country.

There is one thing very essential—a concert of prayer. Let Christian abolition praying societies be formed, of Americans and African Americans, every where: let the prayer be either silent or social, as He directs: let the object of fervent prayer be, that the Almighty would be pleased to pour out His spirit upon the master and the slave; that He would speak, as only He can speak, to the conscience of his creature; that He would condescend to direct and inspire all the exertions of the friends of humanity; that He would enable us to pray for our persecutors; that He would save us from poor human excitement and embittered feeling; that He would, by plentiful effusions of His divine grace, keep the bondman patient in tribulation, rejoicing in hope, instant in prayer; that He would grant that the whole colored people may be brought upon their knees before Him, lifting up holy hands and a pure heart, and winning from indulgent Heaven the large answer to the Christians prayer. A small number, I trust, will soon form such a society. There also should be missionary societies: on their union meetings for a concert of prayer once a month, their note should be brought for the education of colored ministers, and for the immediate expense of a ministry exclusively theirs.

One word to those who have no part nor lot in this matter. The obvious moral tendency of this cause is to promote practical humility, as it relates to man; and it bears, stamped upon its very front, the ensign of the lowly Jesus, His self-humbling cross.

A BELIEVER.

## PAUL AND THE SLAVE OF PHILIPPI.

A storm is about to break over our land, and many of the devoted abolitionists will undoubtedly suffer. These friends of the slaves—preachers of righteousness—fanatics—incendiaries—or call them what you please—are marked for persecution: they are to be hunted as public enemies. It is to be feared that some master spirits of the day stimulate the young and the ignorant to this warfare, keeping themselves still during the conflict, with skill to know when to advance, like the lion in the fable, and take the spoil for themselves. These deluded people cry 'havoc,' and let loose the dogs of war, against their friends, their fellow citizens, their neighbors, who are in the violation of no law; who, in this time of peace and prosperity, would purify our country from the plague-spots of slavery and infidelity; who would stand as unspires between the oppressor and the oppressed—with hope and persuasion, would stay the hand of the Slave raised against his owner—with prayer and entreaty, would move the master to look with pity on his brother in chains, to see the anguish of his soul and unbind him.

The course these men are taking against the Abolitionists, will destroy the boasted freedom of our press, and the liberty of free discussion. They have incautiously truckled to the South—to slaveholders; they have unjustly called hard names, where they were never deserved; they have violated the sacred rights of hospitality, in their unprovoked abuse of an accomplished stranger, who came to our shores as the messenger of Christ, and who deserves honor instead of obloquy at our hands, for his own worth as well as for his Master's sake; they have sought to incite the multitude against those, whom it is cowardly to attack—men of such moral purity, and such christian bearing, that they offer no resistance, pray for their persecutors, and seek to return good for evil. These deluded men, are surely to be pitied: their turn must come. Let them be cautious of their own words, lest they offend southern ears: let them prepare their press for a censorship. The first word they utter, the first sentence they publish, censuring southern power or southern policy, their tongues must be silenced; their press destroyed; their communications, trusted to the post, must be torn open and publicly burnt; their steps must be followed by the hired ruffian; and their chartered liberties must be wrested from them. Bitter-then will be their sorrow: they will be constrained to acknowledge, that the weapons that assail them are from their own armory.

The storm that lowers must make the Abolitionist serious, but not dismayed: he has put his hand to the plough, and he must not look back. God has called him to this work—his course is onward. He goes forth into this great field, bearing precious seed. He bears the gospel, and its glad sound must be preached to every creature. He blows the silver trumpet, and it gives no uncertain sound: it declares liberty to the captive. It was on this same mission that Paul was sent, into the very capital of the Roman empire, bending as it was under the weight of its wealth and its corruption. On his way, we find him nothing daunted with his task, but seated with Silas by the river side near Philippi, surrounded by listening women,



who heard and rejoiced, uncensured for seeking a better way—for believing the words of truth and life. As the Apostles went to prayer, they were met by a female slave, who had an evil spirit, and brought much gain to her masters. Evil spirits manifest their powers in various ways: some seek to bind the free-born spirit in chains of ignorance; some harden the heart, and arm brother against brother; others carry their victims to the shrine of Mammon; like most usurpers, they are diligent, for they know their time is short, and they are all opposed to the Gospel of Christ.

Paul has been unjustly accused of sanctioning slavery, in a most cruel way. His enemies have dared to say, that he even went so far as to violate the solemn command of his God, as found in the twenty-third chapter of Deuteronomy, fifteen verse, in these words: 'Thou shalt not deliver to thy master the servant which is escaped from his master to thee; but he shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates where it liketh him best; thou shalt not oppress him.' This is a heavy charge, but the Holy Spirit that inspired the sacred volume, has preserved sufficient evidence to refute it. Philemon was a fellow laborer with Paul, eminent for two rare endowments—love and faith. He was an Apostle—he was a Christian. We must not judge of the Christians of those days by living exhibitions of those so called: the apostolic age shows us regenerated men, who, for our sakes, were retained awhile on the earth after they were fitted for heaven, as witnesses of Him who was, who is, and is to come. All that unregenerated man toils for, was to them as dross; the praise, the pleasures, the sufferings of the world were to them unheeded. Such was Philemon—such was Onesimus. He was not to be received by his former master as a servant. Having become Christians, they became brothers—brothers beloved; and so confident is Paul in the kindness of Philemon, that he declares he knows he will do more than he says. And it is not an evil spirit, that can thus seek to find authority from this epistle of Paul to his fellow laborer in the Lord, sent by one who once strayed from a master, but who now willingly returns to that master as to a beloved brother, as an excuse for sending back to chains or death the poor slave who may fly for refuge to our free States from a cruel master?

Why has not his conduct to the poor slave of Philippi been quoted, as authority to do good rather than evil? This poor creature was strongly beset. She had many masters, and the bonds of Satan were fast upon her. Powerful interests were at work to keep this poor creature in thralldom—the powers of darkness and the cupidity of man; but Paul feared them not. No wary policy governed him—no fear of man was in his heart. The spirit of expediency was not his spirit. He went forth to the Gentiles to destroy idolatry, to put down the powers of darkness, to break every yoke, and to let the oppressed go free. He looked upon this poor slave, grieved at heart with her state of degradation, and said to the spirit, 'I command thee, in the name of Jesus Christ, to come out of her'—and he came out that same hour. So were Paul and Silas exposed to the fury of the masters, and dragged before the magistrates, and accused wrongfully. Not a word was said about the slave, or the miracle that raised her from death to life. The cry was much like the accusation against the modern friends of slave—The Constitution is in danger. The multitude rose at the cry of these mercenary men: together they took the law and the judgment into their own hands, stripped their clothes from the apostles, and laid many stripes upon them—as infuriated men would act in these days—cast them into prison, where the jailer, for their safe keeping, thrust them into an inner dungeon, and made their feet fast in the stocks. It would be glory to meet such a trial, if we could so bear it, and so be delivered from it. At midnight, Paul and Silas prayed, and sang praises to God; and the prisoners heard them. And suddenly there was an earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. The jailer came trembling, and fell down before them, became a Christian, washed their stripes, and set meat before them. The magistrates, at early day, sent to have them released, their consciences accusing them. But Paul was a respecter of the laws, as are all the followers of Christ: they had been violated, in the treatment he had received. 'They have beaten us openly, uncondemned, being Romans,' said he, 'and have cast us into prison; and now do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out.' And they came, and besought them, and brought them out. So may the Abolitionists take the spoiling of their goods—the persecution of their enemies—the altered eye of their friends—nothing dismayed! Their calling is to a glorious work—there are more for them than against them. The sacred army of God is on their side. True to their Master, true to themselves, they shall reap if they faint not, and come again, bearing their sheaves with them.

FRANKLIN, Sept. 11, 1835.

MR. EDITOR—While our friends in cities and large towns are either prevented from 'peaceably assembling themselves together,' or, when assembled, are obliged to disperse before the fury of a mob, and their speakers, amid showers of stones and brickbats, can find no safety save in flight and concealment—we, in our peaceful and retired town, sitting under our own vine and fig tree—having few, if any, disposed to molest us, and none who can make us afraid—were permitted on Wednesday of the present week, to listen, in almost breathless silence, to a most eloquent and persuasive address from the Rev. S. J. MAY. He vindicated, most conclusively, our right and duty to discuss the subject of slavery at the north, and clearly showed, by quotations from the laws and publications of the slaveholding States, that the institution of slavery contravenes the principles of natural justice and revealed religion; and though according to those who supported this oppressive system, many qualities worthy even of our imitation, he excited towards them in our minds more of compassion than hatred. And, indeed, Sir, we should compassionate the slaveholders, for the ignorance of the present and past generations has led them on blindfold to a precipice, which, unless the veil be speedily rent from their minds, will prove their utter destruction. But the light now begins to radiate upon them from every point, and soon will rend the veil, when the 'sin of ignorance' can no longer be winked at. In this time of alarm and dismay, the real friends of the Union and of the slave should not be intimidated, but preserve a calm yet inflexible adherence to the great principles which they have espoused. From this 'trial of their souls,' they will come forth seven times refined, and be enabled to press forward to a more speedy and glorious victory.

If our agents and lecturers cannot labor in our cities and large towns at the present time, they will find a

safe and pleasant retreat in the country—in the smaller towns—where there are many anxiously desirous of the privilege of sympathizing with them, and receiving the benefit of their labors. In the country they may now safely counteract the misrepresentations which are so assiduously circulated by the public press. With us, our Brother Thompson would meet a most enthusiastic reception, and he might labor with safety and success in all the towns in this vicinity.

Our Anti-Slavery Society is large and flourishing, including many of our respectable citizens. The venerable Dr. EMMONS is a warm friend of the cause, and was present at our meeting on Wednesday, and gave a most hearty assent to all the principles advanced by Mr. May. The meeting convened at a late hour in the day, and we regretted much that Mr. May could not, as he wished, 'clog the wheels of time'—but as it was, our souls were refreshed, and our cause received a fresh impulse, which entitles the speaker to our warmest gratitude. God grant him a better reward!

Yours, respectfully,

M. M. F.

#### MR. THOMPSON IN BRAINTREE.

WE have received the following from a correspondent, and are gratified to perceive, that a portion, at least, of our country population, are just enough to themselves, and to the cause of truth and humanity, to listen candidly and attentively to an exposition of the principles, measures and purposes of abolitionists. Our readers will find from an article in the refuge of oppression that one of our South-driven, dough-faced Boston Editors has been comforting his masters with the assurance that Mr. Thompson will never again be permitted to address a public meeting in New England. In less than a week after this assurance, we find Mr. Thompson in the midst of 'a large, respectable and highly attentive audience,' within twelve miles of the place where this impudent assertion was published. We have the best means of knowing that Mr. Thompson cherishes no thought of quitting the field, and returning to his native land. He has at the present time a multitude of invitations to all parts of the New England States, and abundant evidence that the clamor raised by the South and their myrmidons has but increased the appetite to hear, and the determination to understand the merits of the great and all-absorbing question.

BRAINTREE, Sept. 22, 1835.

A discourse on slavery was delivered by George Thompson, in the meeting-house of the Rev. Mr. Perkins, minister of the Union Society of Braintree and Weymouth, on Sunday evening last. There is no Anti-Slavery Society in the place, nor have any means been used to create a favorable state of feeling there, relative to the Anti-Slavery cause in general. Indeed, it is probable that most of the information possessed by the inhabitants of the place concerning it, has been derived from the false and unprincipled statements of opposition newspapers. Under these circumstances, we rejoice to see a portion of the New England community, claiming and exercising their right of private judgment, asking not 'what is said of Abolitionists?' but, 'what do Abolitionists say?' allowing the privilege justly due to every man claiming to be a reformer, of stating his principles, and showing what are their legitimate results. We believe that this subject can be safely entrusted to the virtue and intelligence of the immediate descendants of the Pilgrim Fathers; it is not for minds like theirs to receive opinions on trust, at the dictation of a few noted names whose palpable ignorance on this subject is truly a matter of astonishment.

Mr. Thompson spoke for the space of two hours to a large, respectable, and highly attentive audience. His discourse could hardly find of carrying conviction to the minds of the candid and unprejudiced. The breathless silence that pervaded the house at the eloquent commencement of his remarks, declared the deeply interested state of the feelings of the assembly. The following line would express the emotions of many:—

'My spirit was mute in the presence of power.'

The topics on which Mr. Thompson principally dwelt were the great and peculiar principles of Abolitionists, a denial, supported by the most powerful arguments, of the principal charges brought against them, and lastly, the crime and duty of the church as connected with the subject of slavery. The senseless and vulgar clamor of 'foreign interference,' by which the leading spirits of the pro-slavery party seek to stir up the multitude to deeds of violence, met with no recognition here, and we trust that 'stern self-respect' alone, in the absence of a higher principle, will prevent the men of New England from becoming the mean instruments of southern violence and ignorance.

#### STAGE DRIVERS THE CENSORS OF THE PRESS.

We had supposed that the ten thousand Post Masters, who have been lately commissioned by the Post Master General to act as guardians of the public welfare, and at their discretion destroy such newspapers and periodicals as they, in their wisdom, shall think unsuitable to be read by the citizens of our Republic, would form a justly efficient corps of censors of the public press, and might be expected to possess ample power and disposition to accomplish as thorough a system of espionage as the greatest tyrant could desire, but we find another large, patriotic and highly intelligent body of men volunteering their services in aid of the public morals and national safety; and this immaculate body who have kindly consented to act in obedience to the call of duty and assist in determining what is and what is not fit and proper to be read by the common people, is no other than the valiant knights of the whip and curry-comb, who indisputably occupy a very elevated position in society, and more in the highest stations. This important fact, we learn from the newspapers at Concord, N. H., where it seems the STAGE DRIVERS threw into the street, and refused to carry in the stages, the Journal of Freedom, because it advocates the abolition principles, and of course, in their opinion, is incendiary and seditious, and ought not to be read by the public. This truly forms an interesting epoch in our national history; and those who have always dreaded lest the people should read and judge for themselves, and thus bring ruin upon the country, may now be relieved of all such anxiety. The Stage Drivers 'will take care that the public receives no detriment,' and what with their assistance and that of the Post Office Department, headed by the American Fouché, we may rest perfectly secure that our liberties and rights will be amply protected.

But true to sarcasm. Blackness and darkness gather around our beloved country, and she is as rapidly sinking into disgrace and ruin, as the bitterest foe of republican liberty could wish. The mob reigns triumphantly in all parts of our land; the government is virtually overturned; and the frightful shades of anarchy are fast settling down upon us. Madness has seized the public mind. Christians and magistrates, the learned and the exalted, join with the very dregs of society, in exciting outrage and violence; and the darkest deeds are regarded with complacency by the professed friends of order and good government; and why? Because the small and despised band of abolitionists are the objects of popular hate. But do

these men realize what they are doing in thus giving countenance to such flagrant violations of the Law? Do they reflect on the terrible nature of the precedents they now encourage? It is, to be sure, fine sport to mob anti-slavery Lecturers, but how will they feel when they themselves, on account of some freak of popular passion, become the victims of lawless, brutal violence? And what guarantee have they that this will not be their fate. How soon may the advocate of temperance, or the preacher of the orthodox faith, or the political opponent of the dominant party, become obnoxious to the majority, and then what awaits him? The precedents are established; ride the post-officers, throw the newspapers out of the stages; tar and feather, whip and hang; all is fair, all right. 'We did so to the abolitionists.'

We wish seriously to ask some of the good people of Concord particularly, for many of them we personally know, what they think of these things. We wish to ask their consciences, whether they feel themselves justified in countenancing or even conniving at the recent outrages that have taken place among them. Let me not be told, 'we were not engaged in these proceedings'—you were engaged in them in feeling, in sympathy, and like Saul, consenting to the death of Stephen, you held the clothes of those who stoned the advocates of liberty—silence consent.

If you do not approve of such acts, call a public meeting forthwith, and denounce, in the strongest terms, these wicked measures.

Let the same distinguished trio who harangued the people against abolitionists, now raise their voices against their lawless assailants! Ah, and how much more becoming, methinks, would it be to one of those gentlemen, to be heard advocating the doctrines of peace and the principles of liberty, justice, and equal protection, than, in company with the Hon. ——— (strange juxtaposition!) and in concert with all the vicious and abandoned of our land, as well as the filthy tyrants of the South, to be found denouncing men whose actions, and whose lives coincident, exhibit plain proof that they are honest in a HOLY cause? Thus, and thus only, can you convince the world, or the criminal agents in these enormities, that you detest all such manifestations of popular dislike. Thus, and thus only, can you secure yourselves from the same wanton violence in your own persons, whenever your principles happen to be obnoxious to the multitude. Friends, ponder on these things.

ALBERT.

Boston, Sept. 14.

Boston, Sept. 1, 1835.

#### NEW DAILY PAPER.

MESSRS. EDITORS—I was glad to notice in a recent number of the Liberator, the proposal to undertake a new daily paper in this city, devoted mainly to the cause of abolition. Such a paper is especially needed at the present crisis, and would, I am confident, meet with the hearty support, not only of the professed friends of emancipation, but of the advocates of free discussion generally. Too long have the abolitionists of this city suffered a perversion of their views, and a misrepresentation of their motives, from the conductors of the daily press. It is time that the public should hear from their own lips, what their sentiments and measures are, and not from the mouths of their enemies. Justice demands that abolitionists should be heard before they are condemned, especially in this land of boasted law and freedom. Thousands who are disgusted with the time-serving policy pursued by the Boston press, (with one or two exceptions) on the subject of slavery, would gladly support a daily print which should advocate the cause of the oppressed, and defend the right of free discussion, which has been and is now shamefully invaded. Let the project be forthwith commenced, and every abolitionist and friend of free discussion will, I am convinced, deem it a privilege to yield it a hearty and generous support.

ACTION.

The foregoing has our cordial approbation.—Ed.

#### BOSTON.

SATURDAY, SEPTEMBER 26, 1835.

#### RELIGIOUS NEWSPAPERS—THE CLERGY.

Many of our religious newspapers are a disgrace to Christianity. They are filled with apologies for sin, and sinners of the worst class. Melancholy, disgust, indignation and amazement are excited within us, as we peruse their vitiated columns. With scarcely an exception, they are countenancing the oppressor in his iniquity, and denouncing those who are warning him of his danger and urging him to repent. Among those which are preeminently corrupt and servile at the North, are the Boston Recorder, Vermont Chronicle, Christian Mirror, New-York Observer, Cincinnati Journal, New-Hampshire Observer, Philadelphia Presbyterian, and New-York Christian Advocate and Journal—all orthodox but the last. Those of other denominations differ in degree, but not in principle. The Boston Christian Watchman seems anxious to be added to the list. Formerly, when under the control of Dea. Loring, its course was liberal, dignified, and opposed to slavery: now it is spiritless and servile. There is an editorial article in the last number, upon the subject of slavery, from which we copy the following paragraphs:

'We advise all our Christian friends to retire from this contest. (1) 'The servant of the Lord should not strive.' (2) Many good men have honestly made, we believe, a great mistake upon this subject. They have forsaken their appropriate work in the vineyard of the Lord, (3) and have endeavored to correct an evil by other means; while the gospel was the only power which was adequate to remove it. (4) They have been too much for taking slavery by the horns, and despatching it at once. (5) The gospel is a sovereign remedy for all evils, (6) and the great concern of every good man should be, to promote its universal prevalence. It is God's chosen method for removing all the ills and all the woes, which sinful man is heir to. (7) Suppose the slave to be a sincere Christian, his condition is infinitely better, than if he were a free man and no Christian (8) and were the master a sincere Christian, he would not be a hard master; (9) and if all slaves and all masters were true Christians, the time would not be far distant, when all slaves would be free.' (10)

(1) What heathenish advice! Is not this a contest for the preservation of Christianity—the circulation of the Bible—the protection of moral purity—the emancipation of both soul and body? And shall Christians be invited to withdraw from it? What! is it come to this, that a religious paper argues the propriety of leaving the fate of enslaved millions to the tender mercies of ungodly men and prayerless tyrants?

(2) To apply this passage to the subject of slavery is a glaring perversion of holy writ. In the same manner it may be shown, that the servant of the Lord should not strive against any sin! But Paul also tells Timothy—'Be thou partaker of the afflictions of the gospel'—Endure hardness as a good soldier of Christ!—All that will live godly in Christ Jesus shall suffer persecution!—I suffer trouble as an evil-doer, even unto bonds!—Reprove, rebuke, exhort!—I have fought a good fight!—all which imply the duty of striving, on the part of Christians. The apostle declares, moreover, 'that in the last days, perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, true-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof.' This is an exact portraiture of southern slaveholders: from such the injunction is indeed to turn away—i. e. not to associate with them, nor to abet them in their licentious and oppressive measures. 'The servant of the Lord should not strive,' says Paul, 'about words to no profit, to the subverting of the hearers'—which means, says the blind

exponent of the Christian Watchman, that Christian friends should retire from the contest between Truth and Error—Light and Darkness—Christ and Belial!

(3) For Christians to plead for mercy, justice, impartial love, the undoing of the heavy burden and breaking of every yoke, is to 'forsake their appropriate work'!

(4) The sum and substance of the gospel is this!—Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself! The gospel is diametrically opposed to slavery, in all its precepts and obligations; and by faithfully declaring and applying it, without partiality and without hypocrisy, whether tyrants or prodigates or unbelievers will hear or forbear, we shall demolish every system of iniquity. It will not be an abstract gospel, nor abstract piety, nor abstract zeal and courage, that will accomplish the work of reform. Sinful practices must be identified and assailed, before they will be put down effectually.

(5) This is declaring slavery to be innocent, or else allowing gradual repentance of sin. That which is sinful, God requires to be 'despatched at once,' by unfeigned repentance.

(6) True—but not when it is preached in the abstract, with an abstract opposition to sin. Was the gospel a 'sovereign remedy' for the evils of intemperance, until it took cognizance of the sin of drinking intoxicating liquors? No. Does the editor of the Watchman advise all his Christian friends to retire from the contest between the advocates of total abstinence and the distillers, importers, vendors and consumers of spirituous liquors, because 'the gospel is a sovereign remedy for all evils'? Shall the Peace Societies be abandoned for the same reason? Why then should we dissolve the Anti-Slavery Societies? Did the gospel in England overthrow slavery in the colonies, except through the agency of anti-slavery associations? The slave population is increasing with frightful rapidity at the south: why does not the gospel reduce the number of slaves?

(7) This is a truism, and in this connection savors strongly of cant.

(8) Cui bono? Is it right, therefore, to hold our fellow creatures in servile bondage? This is another apology for slavery!

(9) True—he would shudder to think of ranking among his goods and chattels, those for whom Christ died: He would emancipate his slaves instantly, if he were 'a sincere Christian.'

(10) Another truism. If the masters alone were true Christians, slavery would at once expire. It matters not how many slaves become pious—their piety only increases their value, and it is a well known fact that such command a higher price than others! The Methodists declare that they rank among their members and communicants at the south, upwards of seventy thousand slaves; the Baptists embrace perhaps a larger number; yet they are not set free for Christ's sake! They are owned, to a large extent, by ministers and church-members—some of them by the church as a body, and these are hired out to pay the salary of a hireling priest, and, peradventure, to augment the foreign missionary fund—occasionally. As a specimen of Southern Christianity, and of the audacity of the preaching men—those who dishonor the gospel of Christ, we present the following extract of a letter from the Rev. William M. Atkinson of Virginia, who is now U. S. Agent of the Virginia Bible Society! We find this extract in the Boston Recorder—the whole letter we have not seen. It seems that this wolf in sheep's clothing has been maliciously accused of the heathenish crime of being an abolitionist. He indignantly denies the charge, and states his true sentiments:

'My interests are identified with those of my native State. My all of property, which, if it be but little, is still my all, is vested in real estate and slaves in Virginia. Here I have a wife and children as dear to me as those of other husbands and parents are to them. Here I have ten brothers and sisters, most of them heads of families, and many other cherished and honored relatives and friends; without an exception, as far as I recollect, these are all slaveholders. If then I am at all influenced by self-interest, or if my heart is in the least degree alive to the charities of kindred or friendship or country, it is impossible for me to be an abolitionist. It is supposed that I am under the influence of that spiritous philosophy which rushes on to the attainment of specious ends, regardless of the havoc with which its whole progress is marked? I admit that the destruction of family and friends and country, would be trifling obstacles in the way of such sublimated benevolence. But the loss, the total loss of one's property would perhaps, form a more serious consideration. (!!) May I not well appeal to the whole tenor of a life passed since early manhood, entirely within the public view, to shield me from the imputation of such fanaticism? Not one act of that life justifies the charge. It is true, that I do consider slave a great evil, to nearly every light in which it can be viewed. But far its wretched influence, this land of my birth, to which have long been consecrated the warmest affections, I may lawfully give to aught that is earthly, would have been at this day, in all things foremost among her sisters. But though slavery is a great evil, I believe the proposed remedy to be a still greater. The disease has not enfeebled—the bold prescription of the quack would utterly destroy it.'

The above is as frank as it is wicked. Mr. Atkinson's earthly all is vested in real estate and slaves! His property chiefly consists of the bones and sinews, the time and wages, the bodies and souls of a certain number of his fellow creatures! And he is the Agent of the Bible Society! This is enough to raise a fiendish laugh and a howl of joy throughout all Pandemonium. He talks quite theatrically of his wife and children—his ten brothers and sisters—and his love for them all! but he can buy and sell, or exchange, or separate, or hold in bondage, ad libitum, the wife and children, the brothers and sisters of the poor slave! Dreadful is the guilt, and impious the profession, of this associate of slave stealers, slave traders, and slave drivers. It is true, he professes to 'consider slavery a great evil,' but his doctrines and his practices show that this is loathsome hypocrisy. 'Thou shalt be no priest to me; seeing thou hast forgotten the law of thy God.' And there shall be, like people, like priest; and I will punish them for their ways, and reward them their doings,' saith the Lord.

There has lately been a meeting of the clergy in Richmond, Virginia, at the request of a Vigilance Committee, to denounce the abolitionists, and to manifest their regard for the slave system. Most obviously do they comply with the requisition—most clearly do they answer the description given by the prophet: 'they are all ignorant, sleeping, lying down, loving to slumber—dumb and greedy dogs which can never have enough, and they are shepherds that cannot understand.'

Their proceedings we shall copy hereafter. They speak of the unauthorised interference of citizens of other States, on the subject of slavery! No such interference has taken place, unless moral action be such, and that is authorized, nay required by the Almighty. They deeply regret the unfortunate connection of a few of the northern honest fellow citizens 'in the indignation and solicitude awakened by the unhallowed schemes of misguided and designing men, who are interfering with the delicate relations of this difficult and perplexing subject.' They feel that their 'interests are identified with this community' of plunderers. They do not choose 'to express any opinion on the abstract question of slavery.' They think that 'humanity and justice require, that the existing relations of master and slave SHOULD BE MAINTAINED, and that the latter should be kept under salutary restraint.' They lament that they have been suspected 'as the abettors of the unhallowed schemes of the abolitionists.' They think oral religious instruction may be given to the slaves, because it will persuade them 'to be faithful and obedient to their masters, according to the precepts of the gospel.' They resolve that they 'will not patronize nor receive any pamphlets or newspapers of the anti-slavery societies.' Such an apostasy is awful indeed. If slavery be not speedily destroyed, the church will be swept away.

The N. Y. Morning Herald is of opinion, that the whole doctrine of the recent meetings held in our large cities and the abolitionists, is merely a difference in point of time. 'The Liberator & Co. say "slavery is a sin, let us abolish it to-morrow." H. G. O. G. C. W. Lawrence & Co. say, "slavery is a sin, let us abolish it next week."

#### SPIRIT OF THE SOUTH.

Theory vs. Practice—or the Consistency of Slaveholders.

For more than a century, the slaveholders have been lulling their credulous northern brethren to sleep with the siren cry—'We are as much opposed to slavery as you are, and desire to see it abolished as soon as it can be safely.' This is the very height of effrontery, and the essence of hypocrisy. In no other case would such a profession be patiently listened to for one moment. He who continues a slaveholder gives the strongest proof that he is in favor of slavery—his declarations are worth nothing. What would be thought of the man who should pretend, at the present day, that he is a friend of the Temperance cause, and yet intoxicate himself daily upon ardent spirits? Or of him who should say that lewdness is revolting to his soul, and yet frequent a house of ill-fame? Or of him who should protest that he is an admirer of honesty, and yet be engaged in picking the pockets of his neighbors? When stolen goods are found upon the person, or about the premises of the thief, the evidence of his guilt is deemed quite conclusive. Every slaveholder has, in his dwelling or upon his plantation, living refutations of all his anti-slavery professions—witnesses, whose testimony against him is sufficient to insure a verdict of guilty from every impartial jury, for they are 'found in his hand,' and he will not let them go.

We shall illustrate the sincerity and consistency of the slaveholder. A few days since, for the first time, we saw a copy of the Augusta (Georgia) Chronicle of the 26th ultimo. After reading its editorial denunciations of the abolitionists, and its pleas in defence of slavery, the head of the paper excited our special curiosity. Above and below the title, 'AUGUSTA CHRONICLE,' are thickly interspersed a variety of mottoes, all permanently engraved with suitable flourishes—mottoes as incendiary and seditious as all the anti-slavery publications put together—and a little more so. How such a paper is allowed to be printed in Georgia is a matter of astonishment to us, as we think it will be to our readers. Below we have drawn a parallel that is as revolting as it is instructing. In the left hand column are the mottoes above alluded to, and in the opposite one a few extracts from original and selected articles in the same paper:

#### General Education.

'He [Amos Dresser] should have hung up as high as Haman, to rot upon the gibbet, until the winds whistled thru his bones.'

#### The Ballot Box.

'The cry of the whole South should be, DEATH, INSTANT DEATH, to the Abolitionist, wherever he is caught.'

#### The Jury Box, and

#### The Cartouch Box.

#### No Monopolies.

'The clerical force alone, cannot, we think, at a moderate computation, fall short of FIVE HUNDRED! People of the South! reflect, for one moment. Behold five hundred ministers of the Gospel, with Bibles in their hands, Heaven on their lips, and HELL in THEIR HEARTS, marching through the Union, &c.'

#### Every Thing for the Right.

'We would suggest that all slaves who can read, BE SENT OUT OF THE STATE, by some means or other.'

#### Intelligence is Liberty.

#### Nullification.

#### Secession.

#### No Servile Submission.

#### State Rights.

#### State Sovereignty.

#### Liberty.

#### The Constitution.

#### Union.

#### Ignorance is Slavery.

#### No Protective Tariff.

#### Freedom of Industry.

#### Freedom of Conscience.

#### Freedom of Speech.

#### Freedom of the Press.

#### Principles, not Men.

#### Be just, and fear not.

We leave our readers to reflect upon the horrible suggestions and declarations put forth in the right hand column above: they can easily determine, without note or comment of ours, whether the slaveholding spirit is not the spirit of murder, and whether the slave system is not inimical to purity, freedom, knowledge and holiness. But we must hastily pass the mottoes of the Chronicle in review.

1. 'General Education.' This is one of the incendiary doctrines of the abolitionists: yet the man who takes it for his motto says that all slaves who can read ought to be expelled from the State!

2. 'The Ballot Box, the Jury Box, and the Cartouch Box.' We suppose the meaning of this is, that the last is to be resorted to in self-defence, when the others are taken away. Now, as the slaves are deprived of the benefit of the Ballot Box and the Jury Box, and as their liberty is invaded, it seems plain that they are recommended by the loyal and anti-national editor of the Chronicle to fly for redress to the Cartouch Box!

3. 'No Monopolies.' What is slavery but a hideous monopoly of the time, talent, industry, wages, bones and muscles, bodies and souls of the slaves? Ought not that editor to be lynched? No monopolies, forsooth! He who says this publishes the following advertisement, and pockets the money for it:

'On the 1st Tuesday in November next, will be sold at the Court House door, in the town of Wayne, to wit: Lucy, and her three children, Peter, Margaret, and Patsy; Adam, L. F. A. MAN, [?]; Fanny, Silas, and her four children, Warren, Lib, Mary, and Moriah, belonging to the estate of Arthur Ball, dec. for the benefit of the heirs of said deceased.'

4. 'Every thing for the right.' Yet all free colored persons found in the south ought to be kidnapped and held as slaves!

5. 'Intelligence is Liberty.' No wonder the B-



ble and the alphabet are deemed to be dangerous among the slave population.

6. 'Ignorance is Slavery.' What darkness then broods over the south!

7. 'Nullification-Secession.' This means *Rebellion and Treason* against the General Government.

8. 'No servile submission.' What a motto to be inscribed upon the flag of the slaves in insurrection! When did abolitionists ever teach disobedience in this manner?

9. 'Liberty.' This, too, is quite incendiary. But the editor cries 'Death, instant death,' to all at the north who plead for liberty!

10. 'The Constitution—Union.' *Vide* 'Nullification-Secession.'

11. 'Freedom of Industry.' This means liberty to drive slaves with a cart whip!

12. 'Freedom of Conscience—of Speech—and of the Press.' The same editor declares that this freedom must be put down at the north by legislative enactments!

13. 'Principles, not Men.' Good!—this is to pay no respect to persons!—this is to make no exception in favor of southern slaveholders.

14. 'Be just, and fear not.' This motto the Chronicle puts under its editorial head. Is it not rank Jacobinism? What! not fear the consequences of being just—honest—merciful! Surely, the man is insane! give him a strait-jacket, and send him to Bedlam!

Thus we learn the value of a slaveholder's professions—thus we see how boldly he plays the part of the hypocrite, the liar, and the tyrant, in the face of the world and of heaven!

## CLERICAL TROUBLE.

The New-York Commercial Advertiser publishes an extract of a letter from South Carolina, written by a Presbyterian clergyman to a brother clergyman in that city. One paragraph reads thus:

'What are all our doings at the north? Really, dear brother, the movements of certain people do more harm than we are able to counteract. If they do not desert, they will be the means of driving out only ministers from the North, but even Southern ministers, from this country, and render the slave population entirely inaccessible. I am afraid that the latter is a just conclusion. Since the recent movements of the abolitionists, I am not permitted by public sentiment to preach to the blacks exclusively.'

Nothing more clearly establishes the guilt of those atheistical monsters who are holding our brethren in bondage at their altars at the south, than their present resort to acts that undeniably partake of a fiendish spirit against the eternal interests of the souls of the poor innocents. If abolitionists are as misguided or incendiary as their enemies would fain make them appear, still the conduct of the preachers in tightening the fetters and increasing the burdens of their victims, is a wide departure from the precepts and obligations of Christianity, and consequently from the duty of the Christian.

We accuse them of defrauding the laborer of his wages, and making merchandise of our species; and to prove their innocence, they resort to every kind of violence and wickedness, scarcely equalled by the worst banditti that ever preyed upon mankind; and they even threaten to multiply their acts of cruelty and revenge, in the true spirit of demons! Then we are sagely requested not to rebuke them any longer! nay, we are asked, whether we are not now satisfied that we have done them great injustice, and wholly misapprehended their character? This clergyman warns us, that if we do not desert, he and all the rest of his clerical brethren will probably be expelled from the southern States. Well, should such an excommunication, it will not be in the least detrimental to the cause of liberty or religion; on the contrary, it will hasten the day of emancipation, and speedily terminate the conflict between Christ and Belial. Was it not so in the West India Colonies? The planters, in order to put down the anti-slavery excitement in England, made the condition of their slaves still more deplorable; they burnt down the Baptist and Methodist Churches, ill-treated the persons of the missionaries, and compelled them to escape for their lives; and what was the consequence? All England was filled with indignation and horror; it was clearly seen that religion and slavery could not exist together, and every denomination of Christians immediately enlisted on the side of emancipation. Had it not been for the persecution and expulsion of the missionaries, we should not now be able to congratulate the world upon the overthrow of the slave-system in the British dependencies! In all probability, the same scenes are yet to be enacted in this country, with the same happy result. There will be a religious persecution at the south, surpassing in malignity and extent that to which we have adverted. Ministers will be charged with being opposed to slavery—some of them will be flogged, others cast into prison, others driven out of the slave regions, and a few, peradventure, put to death. Violence will be done to various places of worship, and, for a time, the servants of Satan will prevail against those of the Most High God. Then will follow a mighty reformation—the various religious denominations will rise up en masse, and, leaning on the arm of Omnipotence, will make a united and resolute attack upon the strong holds of despotism. Those are our expectations. The south is thoroughly alienated, and therefore prepared to do any murders, and with very few exceptions, its ministers are fanatics, and their churches red with innocent blood. This view of the world will expose their corruption and hypocrisy to the gaze of an astonished world, but that which is unalloyed shall remain to achieve a glorious victory.

THE S. C. clergyman is equally alarmed at the temperate movements at the North. Hear him:

'They appear to be running mad on the subject of temperance. If they do not mind, they will destroy the cause to the south. However the banishing of wine from the communion may take at the north, it will never go down here; and if the proposition is not abandoned, you may lay laurel to the temperance cause in this country.'

## DR. COX AND MR. HOBY.

We take the following from a Birmingham (English) newspaper:

A letter received in Birmingham last week, and dated New York, June 11, 1835, contains some remarks bearing on a parallel subject noticed in our last.

'By this time you have no doubt heard the noble part which your two worthy delegates, Dr. Cox and Mr. Hoby, took on the anniversary of the American Anti-Slavery Society. Public notice having been given that the meeting would be addressed by Dr. Cox, Mr. GEORGE THOMSON, and others, the friends of the slave were in high hope that the cause of truth and justice would that day receive a great impulse by the powerful advocacy of these two noble abolitionists: on the other hand the opponents of the poor and newly were in great wrath, and Dr. Cox and Mr. GEORGE THOMSON were honored with their abuse through the most worthless part of the American press; they being as yet ignorant of the melancholy fact that Dr. Cox had fallen down to the idol, instead of taking his place on the platform, he sent a paltry excuse, stating that he could not enter into political controversy while in that country, or something to that purpose. This is new light with a vengeance; so then the question whether man is to hold property in man is a political question? Is this the opinion of Dr. Cox's constituents?'

It is well for the Protestant religion that the reformers and missionaries did not evade the fiery trial with such sort of distinctions. If the question of slavery is a 'political controversy,' because it touches the property of certain persons, much more was the Reformation a 'political controversy,' which threatened and brought down mighty ruin on the property of the monks and of the clergy in general. The Christian religion itself was according to the creed of our two delegates, a 'political controversy,' for, it said, 'I am justified,' and by those words it finished the temple in principle all the trade of the Jewish system, as an idolatrous and unchristian system, and the sacrifices utterly ruining their property and breaking up the whole system, and the Reformation was the apostle Paul, however, seems to take a different view of the law of God; he tells us that it was made for 'men-stealers.' (Tim. 1-10.) He never supposed that there was any thing heinous as the crimes 'contrary to sound doctrine,' hereafter he justly set aside as a 'political controversy.'

## SCURRILOGY.

The N. Y. Journal of Commerce copies the following article, as a specimen of rare wit, sound logic, and tender humanity—we suppose. It may lead our readers to perceive how a colonization print can trifle with a most appalling subject, and with all the sensibilities of the soul. The editors are pious men—at least, they profess to be, and this is a specimen of their piety. They really seem to believe that a nigger is as much the property of his master as their shirt is their own, in all equity! Discriminating moralists! How respectfully they speak of their oppressed colored brother! How naturally do they adorn the Colonization Society!

Zekiel Bigelow's Mode of abolishing Slavery.—

But now to the notion I first started with, for this is the nub of the letter. As in this country there might be more danger in preventing free discussion on all matters, than in letting all have their say in most matters—the only course left in this nigger question, is to see that one set of folks don't use other folks' property in carrying out their plans of 'philanthropy,' as they call it. The meaning of this word 'philanthropy' according to the dictionary, is 'to love men.' Now, if any man loves a nigger more than his master does, he should love his master just as much, else there ain't a jot of philanthropy in it. Now, according to the laws of the land, a nigger is as much the property of his master as my shirt is mine; if any man wants my shirt, and I choose to sell it to him, it's a bargain—but if he ain't ready to pay me a fair price for it, then I say he ain't got no right to discuss the matter, particularly if the nature of his discussion is to deprive me of my shirt, without compensating at all.

Now, then, if the Abolition folks want to free a nigger, they must be ready to pay for him, and something like this plan might work well. Let the Southern States fix a fair price for a nigger, and form a committee to take charge of the matter, and when an abolition man is so brain full of philanthropy that he can't find work enough at home for it, let him send the amount of the fixed value of a nigger to this committee south, and simply say—'Gentlemen, inclosed is \$—; please send me a nigger.'

Now, this would be what I would call true philanthropy; and if the Abolition folks at home and abroad would just try it a spell, they would find at least the true difference between right up and down justice, and their kind of philanthropy, which is very apt to overlook it. Your friend, ZEKIEL BIGELOW.

## 'SOUTHERN CHIVALRY.'

Our estimable agent at New-York, DAVID RUGGLES, publishes the following advertisement in the American of that city. It is a dignified and fearless reply to a scurrilous placard, signed 'A Voice from the South.' The spirit of slavery is the spirit of outrage, robbery and assassination; and if its power but equalled its malignity, it would instantly exterminate all who hold to the equality of the human race.

## TO THE PUBLIC.

It is with reluctance that I have waived a strong aversion to come before the public to give importance to anonymous writers, and to the base and infamous conduct of certain individuals, who are evidently not satisfied with the commission of recent outrages upon my person and property, by their continued attempts to renew an attack upon my person.

I am therefore compelled, from the nature of the charges alleged against me, to keep no further silence. To the charge contained in the following slanderous placard, which has been industriously circulated in various parts of the city, I plead not guilty.

'Take Notice!—There is an incendiary depot at the corner of Broadway and Lispenard street, where the notorious Garrison's incendiary Liberator is received and distributed through the city by David Ruggles, a black amalgamator, who lately married a white wife! Let him be lynched!'

## A VOICE FROM THE SOUTH.

I am not, neither have I ever been married to any woman. I keep no 'incendiary depot.' I receive the Liberator, and hope never to be deprived of that high privilege while I live, and a slave pines in America, because I hold that paper to be a herald of light and truth—and a balm for the lacerated bodies of two and a half millions of my countrymen—the olive branch of freedom. Therefore no warning, no cowardly menaces from any quarter, need come to summon me to withhold my little aid in extending its peaceful influence.

A reward of FIFTY DOLLARS will be paid to any person or persons who will give sufficient information to lead to the conviction in a court of justice, of the incendiary or incendiaries who set fire to my office on the 14th inst.—and a reward of TWENTY-FIVE DOLLARS will be paid to any person who will give the name of any one of the mob who assembled before my office on Thursday, Saturday, or Monday evening, 10th, 12th and 14th inst.

DAVID RUGGLES, Office 67, Lispenard St.

Sept. 17.

The assailants of our free colored brethren are the means of all disasters. Here is an account of another cowardly assault upon the property of an inoffensive and worthy individual:

## PITTSBURGH, Pa. 22, 1835.

On Wednesday evening, a riotous assemblage, to the number of two or three hundred, collected at the corner of Wood and Third streets, with the avowed purpose of demolishing the building occupied by J. B. Vashon as a law office. Considerable injury was done to the windows, but the mob were induced to disperse without doing further damage, by the exertions of the Mayor and Dr. J. R. McClintock, though not without threatening a renewal of the attack.

We are personally acquainted with Mr. Vashon, and know him to be a person of real merit. He is much respected and esteemed in Pittsburgh, by those whose good opinion is worth having; yet, being of a colored complexion, he and his property are lawful game for an unlawful mob! Mr. Vashon has published the following manly and dignified Card:

## TO THE PUBLIC.

Understanding it to be industriously circulated that threats of vengeance have been uttered by me, against all concerned in the late assault upon my windows, and also that, on one occasion, I rashly resorted to the use of fire arms, it is proper to declare that such reports are utterly untrue. I do not know, I do not suspect, nor wish to know, a single individual active on that evening except those who are in the custody of the law, over which, I, of course, have not the least control, and whose severity I have no wish to aggravate. I never made use of a pistol or other weapon against an assailant.

My anxious effort has been to pursue an inoffensive course, not only without violation of the laws but without offending even the opinions or prejudices of others. Hoping that life, and the earnings of honest industry are not less secure in Pittsburgh, than in the other places in which I have resided, I only continue to rely for their protection on the laws, and the sense of justice of the community in which I reside. Respectfully,

J. B. VASHON.

REV. MR. McDOWALL. The newspapers are copying, with characteristic eagerness, the following serious charges against Mr. McDowall, which, it is affirmed, have originated with the New-York Female Benevolent Society:

1st. That he inhumanly caused one Mahala Lake, a pious female, while she was sick and destitute of necessary articles of clothing, and living in his family, to go about the streets of New-York, during the last severe snow storm last winter, to sell papers in the street for him, whereby she caught her death cold, of which she died in May last in the Female Benevolent Society's Asylum at Yorkville, New-York.

2d. That he has defrauded the Female Benevolent Society of money.

3d. That he defrauded the Moral Reform Society of sundry articles of clothing.

4th. That he has done other scandalous things too bad to name.

We copy the above statement for two reasons—1st, to express our belief that it is a calumny put forth, not by the Female Benevolent Society, but by some lewd fellow of the baser sort;—2d, as it is obtaining a wide and hitherto unchallenged circulation, to invoke said Society, or the friends of Mr. McDowall in New-York, to confirm its truth or expose its baseness, as the case may be. If it were not published ostensibly upon the authority of a benevolent association, it would not deserve the least attention.

## FREE DISCUSSION.

A slaveholder, over the signature of 'HIERONYMUS,' is publishing a series of essays on the subject of slavery, in the New-York Journal of Commerce, which are remarkably dispassionate and able. He rebukes the present insularity of the south, and rebukes the monstrous proposition to suppress free discussion. In his last number, he makes the following remarks:

'I have once at least observed, if not oftener, that the subject of slavery is viewed in a variety of different aspects, by those who are now turning their attention to it, whether abroad in the non-slaveholding States, or at home, in the places in which slavery is domesticated; whether its blessings, if it be that blessing which some suppose it to be, are experienced, or its curses, if it be that accursed thing which others estimate it, are felt. And I cannot but renew the expression of my regret, that there is not, and may hope that there yet will be, some paper or periodical, specifically and exclusively devoted to the discussion of this topic, to be open and accessible to all pens which shall write discreetly, kindly and argumentatively on the subject, in articles addressed to the understanding and consciences of Patriots and Christians whether dwelling in the Northern or Southern—the slavery or the non-slavery region. \* \* \* The crisis has arrived, when the subject of Slavery should be looked coolly, boldly, openly in the face, and yet with as much kindness and candor as it may be practicable to exercise.'

'HIERONYMUS' is informed that the columns of the Liberator are now and have always been open to slaveholders, colonizationists, unionists, &c. &c. as well as to abolitionists. So far from excluding articles not in unison with our own sentiments, we have regularly appropriated a considerable portion of the paper to the use and occupancy of our opponents; and when they have not chosen to send us original matter, we have copied their essays, generally too without note or comment, from other papers. We have thus enabled them to throw before our readers, hundreds of columns of their writings; and we still mean to let them be heard, far oftener than they will probably apply for the insertion of their pieces. How different is the conduct of our antagonists!

## FOREIGN SLAVE TRADE.

Captain ROSE, of the schooner Gem, arrived at Salem, from Africa, reports that there were TWENTY-FOUR sail of ships and briggs at one place—Angola—waiting for CARGOES OF SLAVES! And this number, too, notwithstanding all that has been done by that wonder-working body, the Colonization Society!—notwithstanding all the tools and sacrifices of WILDERFORCE and CLARKSON!—notwithstanding this trade is declared by the nations to be piracy! There are as many slaves stolen from the coast of Africa now, as there were when Clarkson began his labors; hence, they who talk of this diabolical traffic as of something that was, are filled with delusion. It is as certain that it will not be put down until slavery be abolished—until THE MARKET be destroyed by emancipation, or filled to repletion by the supply—as that two and two make four, or that robbery is not honesty. How awful, then, is the guilt of those who are opposing the immediate abolition of slavery—cherishing a system which supports the trade—and protecting the trunk of the Babel tower, while they are plucking off only a few twigs, and occasionally pruning its branches! They pretend to detect the slave trade—it is a mere pretence. Had they lived when the trade was lawful, they would have denounced Wilberforce and Clarkson as vehemently as they now do Arthur Tappan and George Thompson. It is fashionable to heap odium upon it, and they do not like to appear singular—that's all.

Wilmington, N. C. Sept. 11.—It has been stated under the sanction of names, that the abolitionists do not send their incendiary papers to the slaves of the South—but to their masters. 'Is statement is false; copies of two different papers of this description were sent to the address of a slave in this town.'—Press.

The veracity of the southern taskmasters is a matter for their honesty. They who give evidence to their base fabrications, and disbelieve the solemn assertions of such men as William Jay, Arthur Tappan and Joshua Leavitt, incoherently prove their own utter destitution of moral integrity. It is possible that an enemy may have addressed one or two of our publications to a slave, as above stated; but abolitionists are not thereby convicted of deception. Let us not be underated as admitting that there is any thing in our publications which is inimical to the submission of the slaves or the safety of the masters. We are confident that if the slaves were enabled to read the writings of abolitionists, they would be incomparably more docile, cheerful and obedient; but it is worse than useless to scatter our papers among those who cannot read, for whom they are not intended, and who would be cruelly beaten or put to death by their enraged masters if any were found in their possession. Still, if they could generally know that there are thousands of advocates pleading with their masters for their emancipation, despair would give place to hope, revenge to forbearance, and peaceful behavior to turbulence of conduct.

BRUTALITY OF THE TIMES. A Senator of the United States, Hon. Thomas Morris of Ohio, was lately flogged by one George Abrams, whose son Mr. Brown had chastised for stealing his apples. The Senator had three of his front teeth knocked out, (two of them artificial,) and was otherwise considerably maimed. We quote the remainder of the story, to show how ruffianism is encouraged by the people:

'So unpopular is Morris with his neighbors, and so richly did they think he deserved the chastisement he received, that about a hundred of them gathered together in the evening to celebrate the event.' After serenading Mr. Abrams, and firing numerous guns of rejoicing, they quietly returned to their homes.

Morris has since indicted Abrams; but we understand that every lawyer in the county, except Morris's son-in-law, has volunteered in Abrams's defence. It is alleged that, should he be fined, the amount (whatever it may be) will be instantly paid by the people, who almost unanimously rejoice at the event.'

MR. BIRNEY. The following is an extract of a letter from Cincinnati, published in the Cazenovia Monitor:

'Civil law appears to be dispensed with at the south, and worse than the Spanish Inquisition established. They take up, whip, and hang our northern folks without judge or jury—break open the mail—stop the freedom of the press—and gag the mouths of our citizens.'

Mr. Birney is in this place. He had to flee last week from Kentucky to save his life, they say, and durst not go back to get his family. All this because he thinks that slavery is not right! My yaukie is getting up, and I can write no more at present about it.'

## JUVENILE PATRIOTISM.

A Charleston paper contains the following loyal notice:

'We are requested to state, that a meeting of the young men of the city, between the ages of seventeen and nineteen, who are opposed to the proceedings of the abolitionists of New-York, and favorable to the formation of an anti-abolition and constitutional society, will be held on Monday evening next.'

These young lads are resolved to contend stoutly for the rights of man—i. e. for a monopoly of these rights—for the exclusive possession of the bodies and souls of the slaves, whether by purchase or inheritance. How perfectly is their reverence for the Constitution! How perfectly disinterested is their conduct! Ah, young men, do not hear your sires lamenting that the evil of slavery was entailed upon them by their fathers? Resolve, then, that it shall never be entailed upon you.

## THE MAIL.

The following extract from the Post Office law will show how Congress viewed such conduct on the part of Postmasters, as has been exhibited by the Postmasters at New York and Charleston:

'If any person, employed in any department of the Post Office, shall improperly detain, delay, embezzle, or destroy any newspaper, or shall permit any other person to do the like, or shall open any mail or packet of newspapers not directed to the office where he is employed, such offender shall, on conviction thereof, forfeit a sum, not exceeding fifty dollars, for every such offence.'

EXCITEMENT IN PHILADELPHIA. We learn from the Philadelphia papers, that on Tuesday a large box which had been conveyed to that city in the steamboat from New-York, was accidentally forced open upon landing, and found to contain some thousands of abolition pamphlets, newspapers, pocket handkerchiefs, and pictures. The discovery produced a great excitement, and William H. Scott, the gentleman to whom it was directed, on being called upon by a committee, disclaimed in the most positive manner any agency in the importation of the box or its contents, and surrendered to the city of Philadelphia all the right and title which he might have in the box, from the circumstance of its having been directed to him. A vote was then taken on the subject, and it was decided that it should be taken into the middle of the Delaware, and with its contents destroyed—which was done accordingly.—N. Y. Paper of 27th ult.

This is a daring and despicable act of robbery as heinous in principle as store-breaking or plundering the bank. The city of Philadelphia is disgraced and degraded by it—she is one of the most servile of all the handmaids of southern slavery. It is probable the managers of the American Anti-Slavery Society will prosecute the honorable robbers, who have thus wantonly and illegally destroyed their property.

## MERCIFUL!

The New-Hampshire Observer, in giving an account of the late heathenish mob in Concord, says:

'We not think that there was any intention to take the life of Mr. Thompson, but probably he would have been injured if he had not escaped.'

Quite merciful! Ought not the public at large to pass a vote of thanks to the patriotic rioters of Concord, in view of their anti-murderous designs, as set forth in the Observer? We are assured, however, by that paper, that the substantial part of the community are much grieved that such an occurrence has happened!

## REMARKABLE PUNISHMENT.

The Wilmington (Del.) Watchman says.—'In the Mayor's Court yesterday, Mary Reed, a free negro, was convicted of petty larceny, and sentenced to be whipped with twenty-one lashes on the back, and sold as a servant, to pay a fine of \$4, and the expenses of prosecution.'

A free citizen of the United States sold into bondage to pay a paltry fine! and this, too, in Delaware! by order of a Mayor's Court! It is an outrage upon the American Constitution, and land piracy.

## MORE LYNCH LAW.

We learn that letters are received in town stating that Mr. Thom, formerly a member of Lane Seminary at Cincinnati, and who, in connexion with many others, left that Institution a year or two since, because they were not permitted to agitate on the subject of Abolition, has been seized by a mob, near his place of residence in Kentucky, and dreadfully whipped—having received 39 lashes on his bare back, so heavily laid on that they nearly cost him his life. The letters add that he would actually have been murdered but for the interference of some gentleman, more moderate than the rest, who insisted that he had already got enough. Mr. Thom, if we remember right, was one of the speakers at the Abolition anniversary in this city in May last, and has also held forth in various other places at the North and East. What may have been his course in Kentucky, on the subject of Abolition, we are not yet informed.—Journal of Commerce.

The Journal of Thursday says 'we have good authority for believing the statement in yesterday's paper, of Mr. Thom's flogging, to be incorrect.'

YET ANOTHER DISGRACEFUL OUTRAGE. The Lynch-burg (Va.) Democrat of Sept. 14th contains the following letter, from which it appears that an outrage similar to the above, has been perpetrated at the Kanawha Salines. If the Southern people knew as much about the North as we do, they would see that by every such act of violence they strengthen the hands of the Abolitionists.

MANAWHA SALINES, Sept. 6, 1835.

'Our village was thrown into a considerable commotion on Friday morning last, in consequence of the arrival of Judge Lynch among us. His business was soon ascertained, and by his authority four white men from Ohio, bearing the names of Joe Gill, — Drake, and — Ross, were arrested and tried before twelve intelligent persons of our country, for endeavoring to persuade several slaves to leave their masters, for some free State, with an assurance on their part, that they would render them all the necessary aid for the accomplishment of such an attempt. These congenial spirits of Garrison, Tappan & Co., were arrested in the neighborhood of our village, tried, condemned, and received the sentence pronounced on them by the jury. That is to say, Joe Gill and the elder Drake, to receive nine and thirty lashes each, and leave the country in 24 hours; the younger Drake, with Ross to be discharged for want of evidence, but with a promise from them that they would also quit the county in 24 hours. The evidence against these men, (I heard it) was of such a character as left no doubt of their guilt, which produced an unanimous verdict on the part of the jury, that two should be Lynched and the other two excused, provided they would leave this part of the country.'

Among the party concerned in this transaction, were gentlemen of the first respectability, who are not only willing but anxious to be governed by the law, which it is adequate to the protection of their firesides and property; but when they witness such high-handed and dangerous acts—acts which our laws have not even provided for, they are forced to appeal to the only tribunal left, viz: Judge Lynch, who is ever ready to deal out to such villains a summary and exemplary punishment. Here we have strikingly illustrated the beneficial effects of the publications issued at the north by those devoted Philanthropists, Garrison, Tappan & Co., we see men, who read these papers, influenced to interfere with our rights of property, believing that they are acting morally and legally right. These opinions are advanced and taught by Tappan &c. and they too should be held responsible; we beg of them again to let us alone, we ask of them to permit us to govern and regulate that species of our property which the Constitution declares we alone have the right to govern, and not to interfere in a matter which they know nothing of, and are therefore totally unfit to give advice about. Several persons are suspected of being guilty of the offence proved on the above named individuals, and in a day or two the full extent of the Judge's law will be dealt out to them, if they are found guilty. The parties that were Lynched have left the country, and provided they ever shall be seen here again, they will have to submit to a similar chastisement.'

DESTRUCTIVE FIRE. A fire broke out about two o'clock Thursday morning in a three story wooden building, in Court street, owned by the heirs of Isaac Jackson, of Plymouth, and occupied by W. H. Vinson, as a dwelling house, confectionary, and bakery, which was mostly destroyed. The fire was discovered by a person in the street, who gave the alarm, which aroused the inmates, who had barely time to escape. Loss \$2500. Mr. V. is insured. The goods in a small wooden building occupied by A. L. Lincoln, were saved. Building destroyed. Also partly destroyed a four story wooden building occupied by Mrs. Hardy, as a Milliner's shop, and owned by Mrs. Ann Green. On the right, it communicated to a four story brick building owned by the heirs of Isaac Jackson, and occupied in the lower story, by Mr. A. E. Newman, as a Crackerly Ware store, who is insured. Damage not extensive. The upper stories were occupied by the Boston Bewick Company, (whose loss is about \$3,000. Insured \$2,000.) and by Mr. George B. Smith, whose loss is \$1,000—not insured.—Briggs's Bulletin.

The people of Arkansas have decided, by a large majority, in favor of having that Territory erected into a State. Michigan and Florida are soon to be admitted into the Union, and including Arkansas, will increase the number of States to twenty-seven.

A public meeting was held in Wilmington, (N. C.) on the 22d inst. when a Committee of Vigilance was appointed, and a series of resolutions were passed expressing abhorrence of 'the reckless fanatics, excited as the Anti-Slavery Societies, and recommending a vigilant surveillance of all persons and papers.'

The Richmond Whig says:—'On Saturday, a number of Hersey's appeal to Christians on the subject of Slavery' were discovered in this city, on the transit from a house here to a house in Fredericksburg, and burned at the instance of the vigilant chairman of Correspondence, Robert G. Scott, Esq. to whose promptness and energy, the public owe much. No blame is attached either to the house or to the man, who received the house in Fredericksburg. Mr. Hersey's appeal was published at Baltimore, in 1833.'

The Salem, (N. J.) Messenger of yesterday says:—'A fellow was discovered with a handkerchief full of abolition papers circulating them among the blacks in this neighborhood on Monday, and civilly advised by our citizens to leave the town within a given time, with which he complied promptly.'

Strange Things.—The Boston Courier, which says it will live and die in the faith of the Hartford Convention, is out upon Harrison Gray Otis, the great apostle of disunion in 1814, for his union speech in Faneuil Hall; while the Southern men, who in 1814, denounced Otis as a traitor, now laud him to the skies for his patriotism in being ready, as they say, to pass a gag law against abolitionists.—Uni. Advocate.

MAON, (Geo.) Sept. 3.—One of the largest meetings we ever witnessed in Macon, was held on Tuesday afternoon, at the Court House, to take into consideration the measures pursued by the Abolitionists of the North. A committee of twenty-one was appointed by the chair, who submitted a report expressive of their views, which was unanimously adopted by the meeting.

ABOLITIONISTS IN ALABAMA.—Postscript of a letter to the editor of the N. Y. Courier & Enquirer, dated Greensboro' Alabama, Aug. 15. Since writing the above, the paper entitled the Emancipator was picked up in our Post Office, and the public authorities have caused to be arrested, two travelling preachers, under suspicion of their being the distributors of the same, and they are now undergoing an examination; and such is the state of feeling here, and in fact all over our country, caused by the late developments near us, that the result of such investigations can hardly be guessed at, even should the slightest guilt be established.

## CONCERT OF PRAYER.

The Monthly Concert of Prayer for the entire and peaceful abolition of Slavery in the United States, and throughout the world, will take place (Providence permitting) at Ritchie Hall, 313 Washington-street, on Monday evening next at 1-2 past 7 o'clock.

## ANTI-SLAVERY MEETING.

The Quarterly Meeting of the Massachusetts Anti-Slavery Society will be held at the Anti-Slavery Hall, No. 46 Washington-street, on Monday afternoon next at 1-2 past 3 o'clock.

## NOTICE.

The Middlesex Anti-Slavery Association will hold their Annual Meeting on Tuesday the 5th of October, at Acton. Meeting for business at 10 o'clock, A. M. Public services at 2 o'clock and at 6 o'clock P. M. All persons who feel interested in the subject, are cordially invited to attend. WILLIAM TWINING, Sec'y.

## NOTICE TO TAILORS.

WANTED immediately, a good workman at the Tailoring business. One of good character can find a good situation at J. T. HILL-TON'S, No. 20, Brattle-street. BOSTON, Sept. 23d, 1835.

## GENTEEL BOARDING.

THREE or four persons of color can be accommodated with private board at the house of CATHERINE LEWIS, No. 7, West Centre-street. Inquire at J. W. LEWIS'S Blacksmith shop, No. 70, Cambridge-street. Sept. 26.

## PRICE REDUCED!!

THE AMERICAN ANTI-SLAVERY ALMANAC FOR 1836, is offered to the public at the low price of 50 cents per dozen. It is the cheapest Almanac in the United States. This Almanac is printed on superior paper, and for its mechanical execution, is unsurpassed by any published. The publishers are induced to put it at this low price, for the sake of giving it a more extensive circulation, though from the manner of its execution, cost of paper, and the many disadvantages they are under in its being introduced, they should be called to make some pecuniary sacrifice.

## WEBSTER &amp; SOUTHARD

Boston, Sept. 16, 1835.



## LITERARY.

[From the Essex Gazette.]  
OUR COUNTRYMEN.

'We do not know when we have read any thing which gratified more harshly upon our Republican feelings, than the following sentence. It is from a letter of a young American, giving an account of his interview with Prince Meternich. Is it then true, that any of our institutions are such as to give pleasure to the Prime Minister of European despotism? And is it also true, that the effect of these institutions upon the morals of any of our citizens is such as to make them ashamed of the honest pursuits of industry? If so, is it not time they were modified?'

*St. Louis Observer.*  
Among other things, the Prince asked me if I was engaged in commerce. (Now I knew commerce was despised here.) I answered, I was the proprietor of land and slaves. The company seemed to be pleased; for each Hungarian or Servian nobleman, is so, under the feudal system of this day.

Morning o'er proud Victoria! on spire and palace wall,  
A broad, bright, gleaming of gold, the early sunbeams fall—

The soft, rich breath of breezes, comes laden with perfume,  
From the dewy groves of citron, and the orange tree in bloom.

In the gardens of the palaces, the hand of art hath given  
A beauty, that might well awake the Turkman's dream of Heaven;

Where the fountain gushes cool beneath the greenly arching vine,  
And flowers of magic loveliness, beneath its shadow twine—

Where the wail-note of the prisoned bird tells the story  
Of a land  
Glittering in stolen wealth retained, by stern oppression's hand.

Within that lovely city, of vassalage and power;  
Of poverty and wasted wealth—of hovel and of tower,  
Are gathered on their kingly pride, a power-abusing band—

The titled heads and iron hearts, of Austria's groaning land,  
From Presburg's halls and Servia's mines, the prince and noble meet

To forge anew the chains that bind, the serf beneath their feet—  
'Midst hearts and feelings like his own, Prince Meternich is there,

A tyrant, that would crush the soul of freedom every where.  
The hater of all freedom! a spirit in whose power  
The light of liberty would be, the meteor of an hour.

One stands within a gorgeous hall, amidst that despot band,  
A stranger from the western world—our freedom-favored land;

Where the Heaven appealing vow hath said, that all mankind are free—  
And where Europe's poor down-trodden, for hope and refuge flee;

A son of our America! a wanderer where the soul,  
The life of freedom sleeps unchained, in tyranny's control!

Where crowns and titles, and the pomp of kingly power have crumbled,  
And trampled myriads of the poor and suffering to the dust;

Will he not scorn the princely hand, that binds a brother down?  
And hate the land of lord and slave—of fetter and of crown?

'So thou art from America—and pray what dost thou there?  
'Till like our Servian vassals—or trade in merchant's ware?

Blind are the tones of Meternich—but a bitter smile reveals  
The hatred that his tyrant heart for freedom's birth-place feels:

A son of free America—amidst those titled knaves—  
He answers Austria's haughty prince—'My trade is in my slaves!'

A smile of mockery and joy, o'er each stern visage steals,  
As the answer of our countryman, a kindred soul reveals;

The bosom-friends of Meternich—the tyrant of the times,  
They hate our blessings, but they love our folk and our crimes.

Shame rest upon our countrymen—who in their wanderings claim  
Companionship with tyranny—by kindred deeds of shame.

America a mockery!—a strengthener to the hands  
Of robbery and wrong, and crime in less enlightened lands!

Where the fires on Freedom's altars, with feeble flickering burn,  
The hearts that light and nurse them there, to us for guidance turn.

Millions of freedom's children, of every clime and name,  
Watch anxiously the western world, and glory in our fame.

The guide of nations! shall our path so blind and erring be,  
That hope must die, where'er a heart is burning to be free?

Haverhill, 10th of 8th month. E. H. W.

## THE MEETING OF THE SHIPS.

BY MRS. HEMANS.

'We take each other by the hand, and we exchange a few words and looks of kindness, and we rejoice together for a few short moments,—and then days, months, years, intervene,—and we see and know nothing of each other.'

Washington Irving.  
Two harks met on the deep mid-sea,  
When calms had still'd the tide;  
A few bright days of Summer glee  
They found them side by side.

And voices of the fair and brave  
Rose mingling thence in mirth;  
And sweetly floated o'er the wave  
The melodies of earth.

Moonlight on that lone Indian main  
Cloudless and lovely slept;  
While dancing step and festive strain  
Each deck in triumph swept.

And hands were link'd, and answering eyes  
With kindly meaning shone,  
—Oh! brief and passing sympathies,  
Like leaves together blown!

A little while such joy was cast  
Over the deep's repose,  
Till the loud singing winds at last  
Like trumpet music rose.

And proudly, freely, on their way  
The parting vessels bore,  
—In calm or storm, by rock or bay,  
To meet—Oh! never more!

Never to blend in Victory's cheer,  
To aid in hours of woe;  
And thus bright spirits mingle here,  
Such ties are formed below!

## THOUGHTS.

Hast thou seen, with flash incessant,  
Bubbles gliding under ice,  
Bodied forth, and evanescent,  
No one knows by what device?

Such are thoughts—a wind swept meadow,  
Mimicking a troubled sea;  
Such is life—a death a shadow  
From the rock eternity!

WORDSWORTH.

[From the Cincinnati Gazette.]

## AMOS DRESSER'S CASE.

My editorial notice of Amos Dresser's case is not well received by the Nashville Banner. In this I am not disappointed. But it is not my purpose now to discuss, with that paper, the points of difference between us, except in one or two particulars.

The Banner says, 'DRESSER HAD NOT LAID HIMSELF LIABLE TO ANY PUNISHMENT KNOWN TO OUR LAWS, the defect of which in that respect, we trust will be remedied at the approaching session of our General Assembly.' This assumption to punish a man that has violated no law, by the creation of the law and the tribunal to try the accused in the midst of furious excitement is *new* in our country. And it is most dangerous. The law is defective, and *enforced* pre-judgment assumes to supply the defect! This is precisely the argument upon which the recent mob in Baltimore proceeded; the exact doctrine that originated the monstrous enormities of the French revolution.

The Banner alleges the respectability of the Committee of Vigilance as a safeguard for the accused. In my view this very respectability is the circumstance in the transaction most to be deprecated. When *respectable men* engage in the perpetration of illegal violence, for what they deem a correct purpose, the example is set for *all men* to pursue the same course. And it is an example too certainly and generally followed. Does not the temper of the times now evince the truth of this suggestion? The names of the Committee of Vigilance are given in the Banner, and are subjoined.

## Committee of Vigilance and Safety.

JOHN SHELBY, Chairman.

John Nichol,\* George Crockett,  
John Vaux, Thomas Crincher,  
James P. Clark, John P. Erwin,  
H. R. W. Hill, H. L. Douglass,  
Robert Woods, Thomas Claiborne,†  
Thomas H. Fletcher, Allen A. Hall,  
James Irwin, Robert Farquharson,  
Alpha Kingsley,\* John Somerville,  
A. A. Casaday,\* Samuel Seay,\*  
Mason Vannoy, Samuel Watkins,  
John Austin, Beverly W. White,  
James A. Porter, Robert W. Greene,  
John M. Hill, Robert I. Moore,  
Thomas Wells, John M. Bass,  
Edward D. Hicks, James Young,  
George Wilson, Andrew Hynes,  
Wm. Armstrong,\* James Nichol,  
W. Hasell Hunt, Floyd Hunt,  
Thomas Callender, Anthony W. Johnston,  
James Woods, Edward Trabeue,  
George Brown, J. B. Knowles,  
Greenwood Payne, S. V. D. Stout,\*  
John Estell, S. C. Robinson,\*  
Thomas J. Read, George S. Yerger,  
Joel M. Smith, Wm. M. Berryhill,  
Joseph Miller, Theo. P. Minor,  
Nicholas Hobson, Elihu S. Hall,  
Samuel M. Barner, Foster G. Crutcher,  
Washington Barrow, F. P. Cook,  
Joseph Smith, H. R. Cartmell,  
and W. H. Moore.

\* Elders in the Presbyterian church. † Notes by Mr. Dresser.  
Campbellite minister, Claiborne.

I am requested 'after having examined this list, candidly to say, whether four or five hours spent by such men in the trial, and nearly as many more in subsequent deliberation is not evidence of their calmness, patience, and of a wish to act with impartiality.' My reply is, that men who proceed to try and inflict infamous punishment upon an individual who had violated no law, as the Banner asserts, or in respect to whose case their own Attorney General says, 'it was a case not adequately provided for by law, and until the legislature shall make proper provisions against the incendiary publications of abolitionists, it will be very dangerous for them to meddle in an improper way in so delicate and dangerous a concern, and the public feeling cannot be restrained in that respect,' must necessarily be excited beyond the exercise of a sound judgment. It is impossible that sensible and respectable men, not thus excited, could engage in such a business. However satisfied with themselves, and their own conduct at this time, it is incontrovertible, that their measures are indefensible in any just view of sound morals, public safety, or legal obligation. Precisely as they sustain themselves upon their special case, may every special case be sustained in the opinion of the actors. Gamblers may be hung, banks demolished, bank agents plundered, churches torn down. This is no idle speculation. We have but to look at daily events, for the practical illustration. Of this enough.

Mr. Hunt supposes his name was invidiously introduced into the Gazette's notice of Dresser's case. Nothing of disrespect or ridicule was intended by the repetition of his name. Having appeared in the Banner, it was used in the Gazette as convenient for perspicuity in illustration.

In this day's Gazette we publish Amos Dresser's own account of his journey to Nashville, and of his doings and treatment at that place. Upon inquiry we find that Dresser is a native of Massachusetts, that he lost his father in his infancy, and that he remained with his mother and her second husband laboring on a farm, until about fifteen years of age. He then set out to get a living and an education for himself. He was for a time engaged in a store; he then taught a school; afterwards became a student in the Oneida Labor Institute, in New York, from whence he came to Lane Seminary. That he abandoned, upon its prohibition of the Abolition Society. His object is to obtain orders as a minister of the gospel, and thus qualify himself for a foreign mission. For the rest, let his own story speak.

## AMOS DRESSER'S OWN NARRATIVE.

As my name has obtained an unexpected notoriety, I ask the public attention to my own account of the transactions that have given me celebrity.

On the first day of last month I left Cincinnati for the purpose of selling the 'Cottage Bible,' in order, from the profits of the sale, to raise funds sufficient to enable me to complete my education. The largest portion of my books was sent to Nashville by water. I took several copies of the Bible with me, besides a considerable number of the little work entitled 'Six Months in a Convent.' In packing them into my trunk and the box of my baggage, a number of pamphlets and papers of different descriptions were used to prevent the books from injury by rubbing, intending to distribute them as suitable opportunities should present. Among them were old religious newspapers, anti-slavery publications, numbers of the Missionary Herald, Sunday-school periodicals, temperance almanacs, &c. &c. At Danville, Ky. where a State Anti-Slavery Society had been organized some months before, and where the subject of emancipation seemed to be discussed without restraint, besides selling several copies of my books, I parted with a large share of my anti-slavery publications. In travelling through that state, I distributed most of my temperance almanacs and other papers above mentioned, including a few tracts on slavery, given to those who were willing to receive them. I gave none of these to any person of color, bond or free, nor had I any intention of doing so.

Near Gallatin, in Sumner county, Tennessee, I sold a copy of Rankin's Letters on Slavery. I arrived at Nashville on Saturday, the 18th of July, and took lodgings at the Nashville Inn. The young man who accompanied me, in bringing in-

to the house my books from the box of the barouche, omitted the anti-slavery tracts and other pamphlets. Their being overlooked did not occupy the attention of either of us, and on Monday morning the barouche was taken to the shop of Mr. Stout to be repaired. In the course of the day Mr. S. remarked to his workmen, as he afterwards informed me, that perhaps, as I came from Cincinnati, I was an Abolitionist. On this, one of them commenced rummaging my carriage. In the box he found, among the other pamphlets, a February No. of the Anti-Slavery Record, with a cut representing a drove of slaves chained, the two foremost having violins, on which they were playing—the American flag waving in the centre, whilst the slave-driver, with his whip, was urging on the rear. This added considerably to the general excitement, which I afterwards learned, was prevailing in relation to slavery—and in a short time it was noised about that I had been 'circulating incendiary periodicals among the free colored people, and trying to excite the slaves to insurrection.' So soon as the report came to my knowledge, I went to Mr. Stout, and explained to him how it was that the pamphlets had been left in the barouche. I then took into my custody the remainder of them, and locked them up in my trunk. Mr. S., on this occasion, told me that the scene represented in the cut was one of by no means unfrequent occurrence—that it was accurate in all its parts, and that he had witnessed it again and again. Mr. S. is himself a slaveholder, though, as he says, opposed to slavery in principle—a member, if not an elder, in the Presbyterian church, and one of the committee of vigilance which afterwards sat in judgment upon me.

The excitement continued to increase, and it was soon added to the report, that I had been posting up handbills about the city, inviting an insurrection of the slaves. Knowing all the charges to be false—feeling unconscious of any evil intention, and therefore fearless of danger, I continued the sale of my Bibles in and around the city, till Saturday, the 18th day of the month, when, as I was preparing to leave town to attend a camp-meeting, held some 8 or 10 miles distant, a Mr. Estell, formerly an auctioneer and vender of slaves, at public outcry, in Alabama, met me at the door, and demanded 'those abolition documents' I had in my possession. I replied, he should have them, and proceeded to get them for him. When he made the demand he was under the influence of very highly excited feelings—his whole frame indicating agitation, even to trembling. On presenting the pamphlets, I requested him to read before he condemned them. This seemed greatly to inflame his rage.

I then proceeded to the camp-ground, where, about two hours after my arrival, I was taken in charge by Mr. Braughton, the principal city officer. I take pleasure here, in stating of Mr. B., that, allowing his conduct to be strictly official, he exhibited to me, throughout the whole of this melancholy affair, the kindest and most delicate deportment. I immediately accompanied him to town, where, on arriving at my boarding-house, I found the mayor, Mr. John P. Erwin, waiting for us. He remarked, he was afraid I had got myself into difficulty, and wished me to appear before the Committee of Vigilance. To this I replied, it would give me pleasure to do so, as I wished it understood just what I had done, and what I had not done. He then asked me if I had any witnesses. I wished to have called. My reply was, I knew not what need I had of witnesses, till I had heard the charge brought against me—that I supposed it would be necessary to prove me guilty of some misdemeanor, and not that it should be upon me to prove that I had broken no law. To his demand, if I was ready for trial, I answered, I wished it to take place immediately, as I was anxious to return to the camp-ground.

We repaired to the court-room, which was at once crowded full to overflowing. The roll of the Committee (60 in number) was called, and the names of the absentees proclaimed.

The meeting being called to order, the mayor stated, that he caused me to be arrested, and brought before the Committee, in consequence of the excitement produced by the periodicals known to have been in my possession; and that he had also taken into his charge my trunk, which he had delayed opening till my return. The trunk was then produced before the Committee, and a motion made and carried, that I should be interrogated as to its contents before opening it. On being interrogated accordingly, I replied, as the trunk was before them, I preferred they should make the examination for themselves. It was then resolved, (the whole house voting) that my trunk should be examined. The officer first laid before the committee a pile of clothing, which was examined very closely—then followed my books, among which was found, one copy of the 'Oasis,' one of 'Rankin's Letters on Slavery,' and one of 'Bourne's Picture of Slavery in the United States.' These, I informed the Committee, I had put in my trunk for my own perusal, as I wished to compare what had been written with the result of my own observation while in the slave states, and that no individual had seen them besides myself. A careful inspection was made of the books also. Then was presented my business and private letters, which were read with eagerness, and much interest. Extracts were read aloud.

Among them was one from a letter received from a very aged and venerable lady, running thus—'Preached a stream of abolition two hundred and fifty miles long,' in travelling from Cincinnati to Cleveland. Great importance was attached to this. Another spoke of the 'inconsistency of celebrating the 4th of July, while so many among us were literally in bondage.' Another, from a letter of Mr. Ensign, (a gentleman well known to entertain no very favorable sentiments for Abolitionism) which, after urging me to diligence in the sale of my Bibles, (obtained from him,) justly concluded, 'Now don't spend more than half your time among the niggers.' This was cheered by the crowd. The last was from the letter of a friend of mine, a minister of the gospel, who remarked that on visiting his friends at the east, abolition had been the principal topic of conversation that day, and he had preached on slavery at night!

Great stress was laid on these extracts, and I was questioned very minutely, as to the authors of the letters. They labored much to prove I was sent out by some society, and that I was, under the guise of a religious mission, performing the odious office of an insurrectionary agent.

My journal was next brought in review, but as it had been kept in pencil mark, the memoranda short and hastily written, it served them very little purpose. It was laid down again by the Mayor, who had attempted to read it aloud, with this remark—'It is evidently very hostile to slavery.'

A witness was now called forward by whom it was proved, that an anti-slavery periodical of some kind had been left by some individual on the counter of the Nashville Inn. That it was left with a copy of the Cottage Bible, at the time I arrived. On being questioned by me, it turned out to be a No. of the Emancipator, used as an envelope, or wrapper to the Bible. Other witnesses were called, but this was the substance of all they proved against me.

It was conceded without hesitation on my part, that I had sold a copy of 'Rankin's Letters' in Sumner Co., and that I had read to Mr. Cayce, at his request, the number of the 'A. S. Record' before mentioned, which he said contained nothing that any candid man, and especially any Christian could gainsay. The chairman of the com-

mittee, asked me if I remembered the places where I had circulated anti-slavery tracts. Thus, by the form of the question, as well as by the manner, making the impression I had circulated them somewhere, and that the fact of my having done so was known to the committee. To this I replied that what I did, I did openly—that I had not distributed any anti-slavery publications whatever in Tennessee, except the one above mentioned, and that, if any had been found under circumstances calculated to throw suspicion on me, it was a device of my enemies. On being interrogated as to my former connection with Lane Seminary, I informed the committee that I had been a member of that institution as well as of the A. S. Society, formed there more than a year ago; and that I had voluntarily withdrawn, and had received an honorable dismission from the same.

A handbill was next produced, and I was asked if I had ever seen it. After having examined it, I replied I never had. I was then asked with strong emphasis, if I was sure I had never seen a copy of it. I again replied I was sure I never had. I was asked a third time, with a provoking and still stronger emphasis, if I was positively sure I had never seen any thing of the kind. I again took it into my hand, and after examining it more minutely, again replied I was positively sure I had never seen any thing of the kind. The trial continued from between 4 and 5 o'clock, P. M. till 11 o'clock at night, when I was called upon by my defence. The perplexity I must have felt in making it may well be imagined, when it is recollected that I was charged not with transgressing any law of the state or ordinance of the city, but with conduct to which, if the law had attached the penalty of crime, its forms were totally disregarded, and this too, before an array of persons banded together in contravention of law, and from whose mandate of execution there was no appeal. However, I took the opportunity thus offered to declare fully my sentiments on the subject of slavery. Whilst I told them I believed slaveholding to be inconsistent with the gospel, and a constant transgression of God's law, I yet said, that in bringing about emancipation the interests of the master were to be consulted as well as those of the slave. And that the whole scheme of emancipation contemplated this result, that the slave should be put in possession of rights which we have declared to be inalienable from him as a man; that he should be considered as an immortal fellow being, entrusted by his master with the custody of his own happiness, and accountable to him for the exercise of his powers; that he should be treated as our neighbor and our brother. In reference to my demeanor towards the slave, that in the few instances in which I had casually conversed with them, I had recommended quietness, patience, submission; teaching them to render 'good for evil,' and discountenancing every scheme of emancipation which did not, during its process, look for its success in the good conduct of the slaves whilst they remain such, and to the influence of argument and persuasion addressed to the understandings and consciences of slaveholders, exhorting them to obey God in doing justice and showing mercy to their fellow men.

After my remarks were ended, the crowd were requested to withdraw whilst the committee deliberated on the case. In company with a friend or two I was directed to a private room near at hand, to await their decision. Up to this period during the whole proceedings, my mind was composed, my spirits calm and untroubled; nor did I entertain the most distant apprehension there would be so flagrant a violation of my rights as an American citizen, and so deliberate an attempt to dishonor me as a man.

In this confidence I was strengthened by the consideration of all the circumstances of the case. What I had done, I had done openly. There was no law forbidding what I had done. I had contracted no guilt that the law considered such—my intentions had been those of kindness to all—I had no secret feelings of guilt, arraigning me before the bar of my conscience, for any mean or clandestine movement. In addition to this, too, among my trials, there was a great portion of the respectability of Nashville. Nearly half of the whole number, professors of Christianity, the reputed stay of the church, supporters of the cause of benevolence in the form of Tract and Missionary Societies and Sabbath schools, several members, and most of the elders of the Presbyterian church, from whose hands, but a few days before, I had received the emblems of the broken body and shed blood of our blessed Saviour. My expectations however were soon shaken by Mr. Braughton's saying on entering the room where I was, that he feared it would go hard with me—that, whilst some of the committee were in favor of thirty-nine, others were for inflicting one hundred lashes, whilst others still thought me worthy of death. My suspense was at length terminated on being summoned to hear the decision: it was prefaced by a few remarks of this kind by the Chairman, 'that they had acted with great caution and deliberation, and however unsatisfactory their conclusion might be to me, they had acted conscientiously with a full recognition of their duty to their God—that they had found me guilty, 1st, 'of being a member of an Anti-Slavery Society in Ohio; 2d, 'of having in my possession periodicals published by the American Anti-Slavery Society; 3d, 'they BELIEVED I had circulated these periodicals and advocated in the community the principles they inculcated.' He then pronounced that I was condemned to receive twenty lashes on my bare back, and ordered to leave the place in 24 hours. [This was not an hour previous to the commencement of the Sabbath.]

The doors were then thrown open, and the crowd admitted. To them it was again remarked, that 'the committee had been actuated by conscientious motives; and to those who thought the punishment too severe, they would only say, that they had done what they, after mature deliberation, thought to be right; and to those who thought it too light, they must say, that in coming to their decision, the committee had regarded not so much the number of stripes, as the disgrace and infamy of being publicly whipped.' The sentence being again repeated, it was received with great applause accompanied by stamping of feet and clapping of hands.

The chairman then called for the sentiments of the spectators in reference to their approbation of the decision of the committee, desiring all who were satisfied with it, and would pledge themselves that I should receive no injury after the execution of the sentence, to signify it in the usual way. There was no dissenting voice.

The chairman then expressed in terms bordering on the extravagant, his high gratification of the sense of propriety that had been manifested in the conduct of the meeting, and that so much confidence was placed in the committee. The crowd was now ordered to proceed to the public square, and form a ring.

I had been assured that my trunk with all its contents, as they were taken out, should be returned to me. But whilst the crowd were leaving the house, Mr. Hunt, Editor of the Banner, and as I am informed an emigrant from New-England, where he was born, set himself busily to work to secure in his own hands, my journal, sketch book, business, and private letters, &c.

By no one concerned in the whole proceeding was there so much exasperated feeling shown, as by Mr. H. It was now displayed in the pale death-like countenance, the agitated frame, the hurried furious air with which he seized the papers and tied them up in his handkerchief, clench-

ing them in his hands, and at the same time eyeing me with an intense yet vacant gaze, bespeaking not only rage, but a consciousness of doing wrong. Of my papers I have heard nothing since Mr. H. took them into his custody.

I entered the ring that had been formed; the chairman (accompanied by the committee) again called for an expression of sentiment in relation to the sentence passed upon me; again the vote was unanimous in approbation of it, and again did he express his gratification at the good order by which the whole proceeding had been characterized. Whilst some of the company were engaged in stripping me of my garments, a motion was made and seconded that I be exonerated together from the punishment. This brought many and furious imprecations on the mover's head, and created a commotion which was appeased only by the sound of the instrument of torture and disgrace upon my naked body.

I knelt to receive the punishment, which was inflicted by Mr. Braughton the city officer, with a heavy cowskin. When the infliction ceased, an involuntary feeling of thanksgiving to God for the fortitude with which I had been enabled to endure it, arose in my soul, to which I began aloud to give utterance. The death-like silence that prevailed for a moment, was suddenly broken with loud exclamations, 'G—d—n him, stop his praying.' I was raised to my feet by Mr. Braughton, and conducted by him to my lodging, where it was thought safe for me to remain but for a few moments.

And though most of my friends were at the camp ground, I was introduced into a family of entire strangers, from whom I received a warm reception, and the most kind and tender treatment. They will ever be remembered with grateful emotions.

On the ensuing morning, owing to the great excitement that was still prevailing, I found it necessary to leave the place in disguise, with only what clothing I had about my person. Leaving unsold property to the amount of nearly three hundred dollars, and sacrificing at least two hundred on my barouche, horse, &c. which I was obliged to sell. Of my effects at Nashville, I have heard nothing since my return, though I have frequently written to my friends concerning them.

AMOS DRESSER.

Cincinnati, Aug. 25, 1835.

[From We, the People.]

## MORAL PRINCIPLE—A CONVERSATION.

Is moral principle the same the world over?

Why, yes, I suppose so.

But is the standard the same, as viewed by men, most deserving the name of moral?

No; in barbarous and uncivilized countries, morality is scarcely known. In such the best among them would here be considered grossly immoral; but in christian and civilized countries there is no dispute about what is moral and right.

But is it so; are not gambling, houses of assignation, lotteries, &amp;c. considered right and moral enough, and licensed in Paris, New Orleans and other places called christian?

That may be true, but it doesn't prove that they are, even there, agreeable to the moral principle of the best portion of those communities; it only shows that the standard of morals with the majority is low and dreadfully defective.

Then you admit that the standard of moral principle is different and very low even in some portions of christiandom?

Well, yes; moral principle is the same whether recognized or not. Though it may be scarce in some places, still, even there, a man detected in theft, fraud, robbery or murder is not spared.

I am not so certain of that. Very little notice is taken of crime in those places; still, I know that flagrant instances are punished, if the race be caught. But is moral principle the same in Boston and the city of Washington?

Oh yes—if a man does not pay what he owes another, or does not do the best he can, though he be but a dollar, he is marked as a rogue; or if he in any way abuses or oppresses a man, though he be an idiot, he loses his character, and it is just so in Washington.

Ah! is it? Is the black biped in the shape of a man, that is daily sold there, a man?

Yes, negroes are men; their shape and color make no difference.

Well, is the moral standard the same in regard to our treatment of them?

Yes, if I defraud or oppress a black man here, it destroys my character.

But is it so at the city of Washington?

Why, I don't know; I suppose they are always treated right.

But you say the moral standard is the same. If so, where do they get the right to practice with impunity, all possible fraud and oppression?

But they are slaves!

Well, you say too they are men, you admit moral principle to be the same south as north. Then how do you show that it is right there to withhold from the laborer his hire, not one day merely, but every day during life?

But they feed and clothe them and take care of them when sick, &amp;c. this is their pay.

Very well, suppose you try to make colored folks work for you so here—here them, feed and clothe them as they do at the south, and at the end of the year balance accounts with them, by telling them 'they have been clothed and fed and doctored too.' Would it satisfy any of them who are not candidates for the almshouse? Would you suffer in your moral character? would you be permitted to remain in any church, or have any moral standing in the community? Try it! try it! and see if you escaped castigation in the newspapers. You would be marked and known every where as a swindler and an oppressor, and be hooted out of decent society.

I know it wouldn't do here, but it is thought nothing of at the south.

But you say morality is the same every where, or at Boston and Washington.

But I didn't know what you was at.

Then you will admit they have a different standard of morals even at Washington, then here.

Why, it seems they have; yet I should think, no christian a good moral man who was contented in withholding wages and using oppression.

It is so; they have a moral sense that is perfectly compatible with all possible oppression and fraud; they are considered the best men for morality and religion; professors of religion and clergymen of all denominations think it all right, just and equal; doing as they would be done by, remembering them that are in bonds as bound with them.

But where do they learn their moral lessons, not from the bible?

Oh yes, they call it all consistent with the bible.

Well, I have but a word more to say. They will find in their last account the word—'hell.' Fearful must be their forebodings, and dismal the prospect; the vengeance of a God of Justice will overtake such high handed oppression.

## WANTED.

A GOOD Journeyman Tailor, of moral habits, to whom liberal wages will be given. Apply to GEORGE H. BLACK, Exchange-street, Portland, Me. Sept. 8.

P. S. A colored man would be preferred.

## NOTICE.

BOARD can be obtained for four or five per sons at No. 12, Belknap-street. CHARLES V. CAPLES. Boston, Sept. 12.